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ABSTRACT

The culture and communication handbook for siSwati is one of a series designed for Peace Corps volunteers using the language daily. It provides information about use of the language in everyday situations within the culture, focusing less on grammar than on appropriate communication in context. An introductory section suggests approaches and attitudes for the volunteer to adopt in learning the language, and encourages active learning. A second section outlines the design and purpose of the materials. Subsequent sections provide lessons on greetings, explaining one's own situation, classroom expressions, asking questions about people and things, food and drink, asking directions, numbers, time, counting, money, the food market, buying crafts, days of the week and months of the year, going places, visitors, weather, requests and borrowing, roasting meat, the custom of drinking tjwala, the herbalist, attending festivals, visiting a small homestead, getting sick, furnishing and describing a house, occupations, sports, colors, rural versus town life, apologizing, discussing the United States, small talk, family relationships, and game parks. Lessons include objectives, a dialogue in English and siSwati, cultural notes, class activities, grammar notes and references, vocabulary exercises, a supplementary text with notes and activities, and activities for self-evaluation. A glossary is appended. (MSE)

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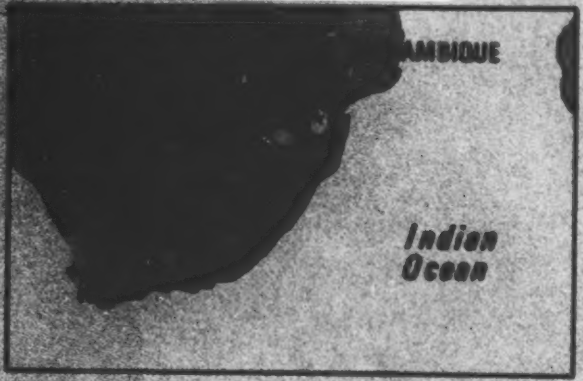

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Communication and Culture Handbook

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◆

Communication and Culture Handbook

by Claudia W. Corum and E.C.L. Kunene

PEACE CORPS
LANGUAGE HANDBOOK SERIES

Developed by The Experiment in International Living
Brattleboro, Vermont
for ACTION/Peace Corps

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PEACE CORPS

LANGUAGE HANDBOOK SERIES

This series includes language materials in Belizean Creole, Ewe, Kabiye, Kiribati, Mauritanian Arabic, Setswana, siSwati, Solomon Islands Pijin, Soninke, Tanzanian Swahili, and Tem.

These materials were developed by The Experiment in International Living.

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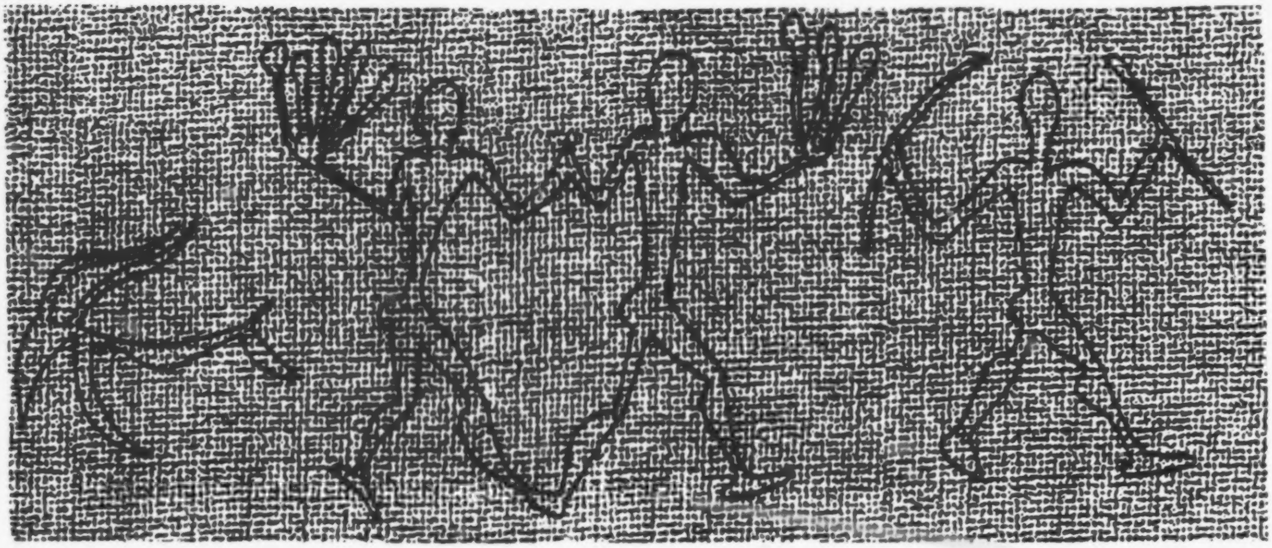

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SISWATI

COMMUNICATION AND CULTURE HANDBOOK

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Much of the credit for this volume goes to the hospitable people of Swaziland who share with me their experiences, their homes, and their good ideas.

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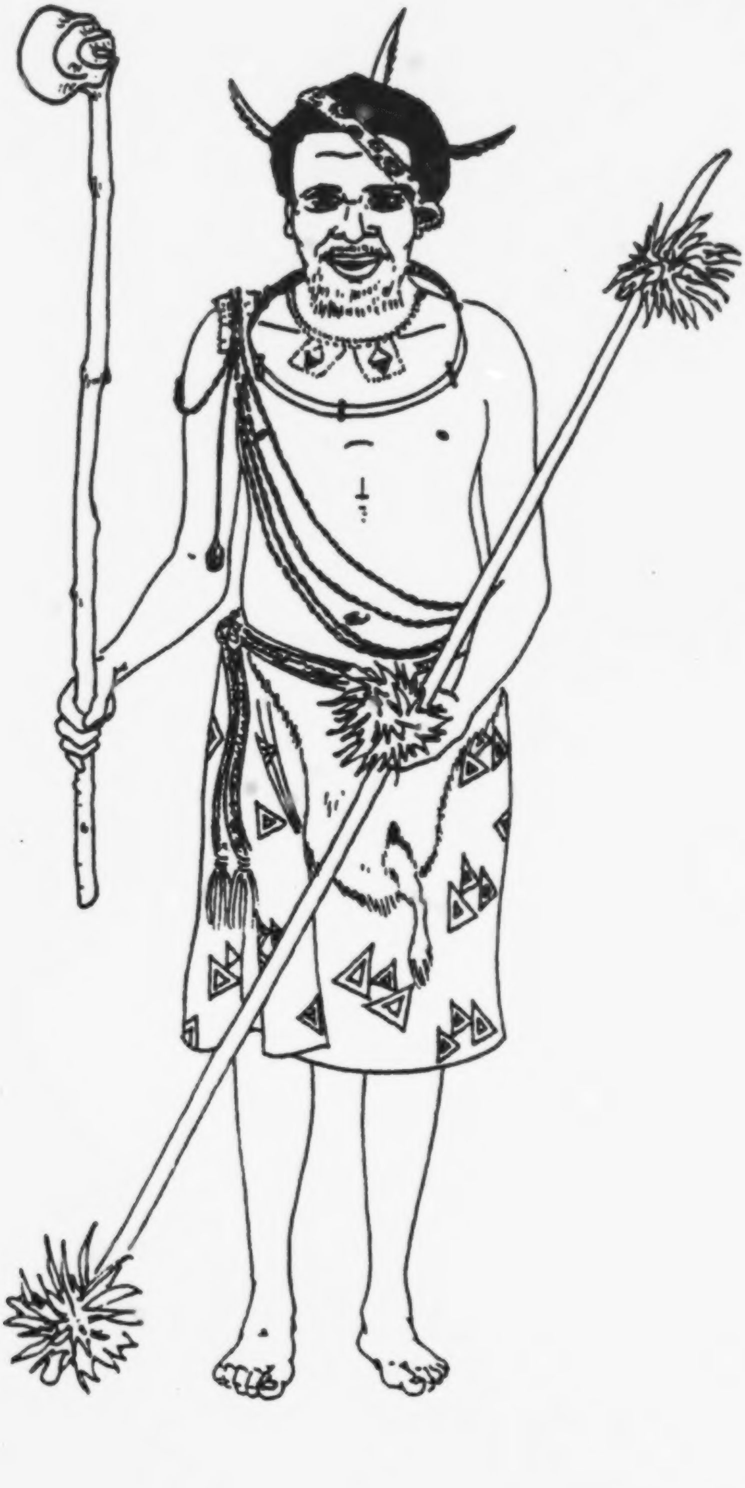
The many talents and good humor of my co-writer, E.C.L. Kunene are reflected throughout the lessons.

Ngiyabonga kakhulu to the people who made this project possible. I am very grateful to Ray Clark, Susan McBean, and Andy Burrows for their know-how, seemingly endless supply of good ideas, encouragement, and countdown patience. To Marty Fleischer many thanks for her spectacular typing. The credit for the art in this volume goes to Sergio Duarte who was able to capture and reproduce the spirit of life in Swaziland, as seen through American eyes.



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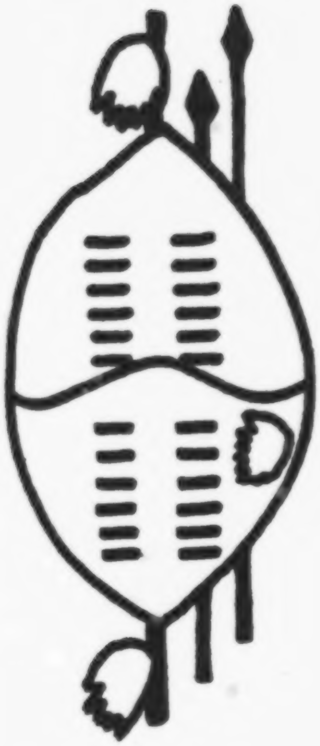


To The Learner

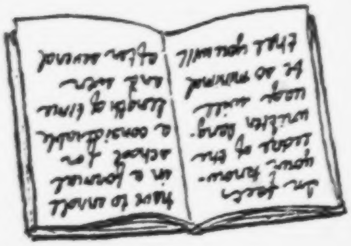
An Introduction to Language Learning

Congratulations to each of you who reads this. First, congratulations for your acceptance into Peace Corps and second, congratulations for just performing a very complex act -- reading a language. Of course, the language is English and that hardly seems like such a major accomplishment; after all, practically everybody you know can do it. For most of us, using English is like breathing, an involuntary activity, or if we consider it a skill, a skill that has become so natural to us that we have taken for granted the fact that it represents the major intellectual achievement of our lifetimes.

Congratulations!

The point, of course, is not that the learning of English is in itself an especially significant accomplishment, but that the learning of a language in either or both its spoken and written forms is the great accomplishment. By being born as human beings we may be programmed to learn language just as we are programmed to walk on only two legs but despite our human inheritance, learning a language still requires time and energy. We don't just happen to learn a language; we do have to work at it, and other people -- chiefly our parents, siblings and play mates -- have to be willing to help.

Although you may no longer have memories of your early struggles to learn English, you can still appreciate the complexity of the accomplishment by considering this: Assume for the moment that you are about to start a language training program that will occupy you 12-14 hours a day, 7 days a week for the next 3 to 5 years, without a break. At the end of your training program you will still not be able to understand radio programs or easily follow a conversation between two adults and practically all books will still seem to be filled with undecipherable squiggles. In fact, your knowledge of the written language will be so minimal that you will now have to enroll in a formal school for a considerable length of time and even after several years of formal schooling you will still be developing your language skills by learning new words, polishing your writing style and trying to read better. That is the sort of language program you enrolled in when you began to learn your native language, English.



...undecipherable squiggles...

All this is not intended to frighten you about the language learning task that lies ahead because learning a second language is going to be much easier. Most of you have already encountered a second language and unless that encounter came early in your life while you were still very actively learning your first language, the second encounter was an encounter of a different kind. Some of you may have learned French or Spanish and learned it reasonably well in high school, while others have not had very successful experiences the second time around. Now, as an adult you are being asked to learn a new, second language. Learning a second language is no small task, but neither is it a matter of starting from scratch, as you did when you learned English. So before you take your first steps in your new language, we ask you to take the time to do two things: try to understand the nature of the task ahead of you and try to assess the personal strengths and weaknesses that you bring with you as you start your assignment.

What do you have to do to learn a new language? As you might expect, the answers to this question are as numerous and varied as people are and no two learners' strategies will be exactly the same. This is so important to remember, let's say it again in a different way: we can make many generalizations about the way people learn language, but you are unique and you can only learn in the way that suits you best, not in the way an idealized, generalized member of your species learns.

We have already said that learning a second language is going to be easier. It is going to be faster, too, because you already know a language and you will not have to re-invent one. To be sure, the language you are going to learn is very different from English and you may wonder just how much help your English is going to be. It would be easier, for example, if there were more cognates such as between English and the Germanic or Romance languages, but you already know a lot about languages and English in particular, and you can use that knowledge. You already know, for example, that languages have a two-part structure (subject and predicate) and you already know a great deal about what you can and cannot communicate with languages. You know how to do things such as re-phrase a statement for a young child, use a new word in a sentence, ask for meanings, use gestures to re-inforce language, and employ circumlocutions. In short, you have been involved in communication all your life and you are not changing to a new medium, you are just switching channels.

...switching channels...

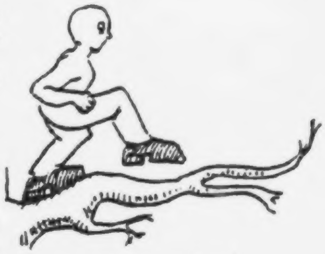
You still may not be convinced that learning a new language is easy; obviously it does require an effort and no one needs to tell you that some people have to make more of an effort than others. We have tried to encourage you to realize that your learning style will not be the same as your fellow students. If each of us were to draw a language profile of ourselves we would find that our profiles, just like our personalities are different; strong and sharp in some areas, weak and ill-defined in others. The point, however, is not how strong or weak you may be -- or how fast or slow you may be at learning languages -- but rather that you should examine your own profile, find out where you are strong and weak and use that information to capitalize on your strengths and try to accept and even improve on your weaknesses. To help you begin your self-assessment as a language learner, we suggest you give some thought to the following aspects of language learning.

Memorizing. Are you good at memorizing? Obviously, learning a new language requires much more than memorizing a dictionary of that language, but having a good memory will help. The chief way in which it helps of course is in learning new words and phrases so that the right ones come quickly and easily to mind when you need them. When you store something in your mind for later use, put a "tag" on it; relate it to something that is already stored and accessible. When you first encounter a new word, explore it: hear it, say it, see it, feel it, even taste it if you can. Re-cycle your collection. In language learning, using a new expression once is usually not enough. And don't be discouraged if you forget things. Your mind can only handle so much at once and sometimes unused stuff gets thrown out to make room for new things, but even the forgotten words have probably left a trace so that the second time you learn them they may stay longer.

... taste it if you can...

Being receptive. The new language may have some "funny" sounds. Its grammar may be organized differently from English. It may have words that do not translate easily into English and some English words and concepts may not have direct equivalents with the new language. Try to remember that English is only a language and your new language is a language in its own right.

Taking risks. At first, nearly everything you say will be a mistake and adults do not like to make mistakes, especially in front of other adults. But learning a new language is as much a process of learning what not to say as it is learning what to say. You will have to develop some willingness to go out on a limb and try things and not be upset if the limb breaks.



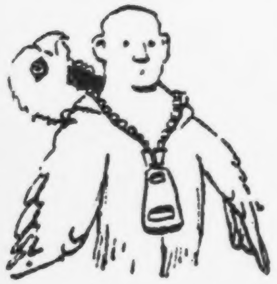
...go out on a limb...

Being relaxed. Trying too hard, and wanting too much to succeed -- "pressing," as athletes say -- can be a serious problem for a language learner. Sometimes the antidote is a good stiff drink, but there are others. What's yours?

Using the language. Another way of saying this is: practice makes perfect. The more you do something the better you get at it and this is especially true of learning a new skill such as a language. Obviously, one way in which you can get a lot of practice is by taking a full and active part in the classroom. But there are other people in the classroom too, and everybody can't speak at once. However, you can talk to yourself, both in the classroom and out. Subvocalization can be a very useful learning technique.

Being a good listener. Talking is only one communication skill and it's hard to listen when you're talking. But you can mouth somebody else's words and learn from their mistakes and successes as you listen.

Analyzing the new language. Being open and receptive to the new language will get you to first base, but you'll stand a better chance of getting to second (and eventually scoring) if you understand the rules of the game. Linguists make their money by analyzing chunks of language to discover the rules. You don't have to become a professional linguist to learn a language, but it's not a bad idea to become at least an amateur.



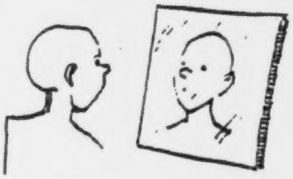
...can you become a parrot ?

Mimicking. Parrots don't really speak languages, but since they don't have any preconceptions of how a language should sound, they do a reasonably good job of producing human sounds with limited equipment. You can already produce some human sounds but your repertoire is limited to the sounds that exist in English. Can you forget your English and become a parrot?

... viewing life from another perspective..

Empathizing. Being a good parrot may help you acquire the sounds of the new language, but languages are much more than just new sounds. Languages are also a way of ordering and organizing reality, and the reality of a speaker of your new language may be somewhat different from the reality of an American. A new language brings with it a culture with its different life-styles and social roles. You may not like all that you find in the new culture, but that is all right. Probably some of the speakers of your new language don't like everything about their own culture, just as you probably don't admire every single aspect of American culture. Part of the thrill of learning a new language is experiencing life from a different perspective. You don't have to sell your soul to the new culture, but a willingness to become bicultural will speed up your efforts to become bilingual.

Being methodical (or developing a method to your madness.) Lots of things are going on when you start a new language. All the new sounds, words, and grammar rules, come at you simultaneously and can be overwhelming. There are text books, reference grammars, dictionaries, phrase books, work books and tapes containing things you ought to know. In the classroom there are memorization activities, drills, role-plays, free expression and a lot of people listening and watching what you do. Obviously you can't cope with everything simultaneously, and although this language course attempts to present the language in an orderly fashion and although part of your teacher's job is to minimize the confusion, you have to get yourself together too. Although much of your in-class time will be organized by the teacher and the material, you are the person who has the responsibility for organizing your out of class time.


...self-confrontation...

Understanding and accepting your limitations. So far we have pointed out several things to consider as you and your new language confront each other. Learning a new language also involves a certain amount of self-confrontation. You are going to experience successes and failures, excitement and fatigue and countless other emotions. You may have to question your self-image as you compare your progress with your peers and you may seem to come off unfavorably so let us say again that you can only capitalize on your strengths, understand and try to improve your weaknesses and be willing to accept results that may not measure up to your aspirations.

...all in the same boat...

Cooperating and supporting. Much of your schooling up to this point may have been in an atmosphere that was competitive. But in your struggle to learn a new language along with your fellow students, all those learning skills that helped you pass exams or write acceptable term papers won't be especially helpful in your new learning situation. You are all in the same boat together, and although some people may row faster or harder than you can, you'll go farther and longer as a team. Learning to help and be helped will create an atmosphere in the classroom that will make learning an enjoyable and unforgettable communal experience. And remember too that using a language is a social activity. It takes one to speak and another to listen, whether you're learning the language or using it in fluent conversation.

Now that we have asked you to think carefully about language learning and yourself as a language learner, here's another suggestion that will be well worth the time you put into it. Periodically, issue yourself a "report card" using the topics we have discussed (we have provided a form on the next page). Beside each topic write a few remarks about how you think you're doing. It would also be useful to show your report to a friend or a teacher for their reactions. Do reports at least at the end of the first, third and fifth week of training.

Language Learning Self-Evaluation

Name ________________ Date ___________________ Week# ________________

Memorizing:

Being receptive:

Taking risks:

Being relaxed:

Using the language:

Being a good listener:

Analyzing the language:

Mimicking:

Empathizing:

Being methodical:

Understanding and accepting limitations:

Cooperating and supporting:

The Purpose and Design of the Peace Corps Language Handbooks Series

When you use a language you are using a linguistic medium to convey a message. When you learn a new language you are learning to convey new messages on a different channel. Language learning, then, requires you to learn in two dimensions: the medium and the message. At times, your attention may be focused on the medium -- for example, when you try to put the verb in its past tense form, and at times you may be groping for the words that will convey your message. Another way of looking at it is to say that in learning and using a language you are constantly asking yourself "What do I say?" and "How do I say it?"

This material purposefully separates these two dimensions of language learning to allow you to concentrate your attention either on the message or the medium.

The Communication and Culture Handbook focuses on what to say. It presents a number of situations in which you will need certain phrases and words in order to do something. It fulfills a function not unlike that of a traveller's phrase book. Obviously, you will also have to deal with linguistic matters while you are trying to accomplish something. For example, you may have learned the appropriate expression for asking a person for the time, but you may find it expedient to learn other related linguistic features such as how to use the negative to say "I don't have the time" or how to use other pronouns so you can ask if "he or she has the time." But the over-riding purpose of Communication and Culture is to establish classroom acitivities that require you to exchange messages (communicate) in a way that is appropriate to the context (culture).

The purpose of The Grammar Handbook is to help you focus your attention on matters such as how to form the past tense or make nouns and adjectives agree or put a string of words together in the proper order. The Grammar Handbook is a kind of grammar book that through explanation, example and practice activities will help you assimilate the linguistic system that holds together the words and phrases of your new language.

Used together, The Communication and Culture Handbook and The Grammar Handbook are two complementary approaches to a basic mastery of the language. You may find that you are more comfortable and successful with one set than with the other, but once again, let us remind you that everyone learns differently. This language course, by taking these two approaches allows you to capitalize on your strengths. It should be pointed out, however, that it would not be wise to neglect either book. If you studied only with Communication and Culture you might eventually become quite fluent (and colloquial) but ungrammatical -- like the Latin American baseball player who learned his English in the Cleveland Indians' dugout. If you learned only from The Grammar Handbook you might become very knowledgeable about the grammar of the language and even able to read literature but unable to ask a policeman for directions to the nearest bus stop.

The two books together will allow you to get a good basis in the language, but there will continue to be special cultural and work situations where your general knowledge is insufficient. You will not be able to meet all the requirements of living and working in your new culture in the short space of two years. Even now, there are situations in English where you are probably inadequate. For example, could you comprehend a lecture on nuclear physics? or two surfers in California discussing the surfing conditions? a Wall Street report? a tobacco auction? The Special Skills Handbook introduces you to some of the special situations where, in the role of a Peace Corps Volunteer, you might be expected to function. The Special Skills Handbook is a kind of almanac of miscellaneous information about the culture and the special work and living requirements of Peace Corps Volunteers. We have tried to anticipate your needs, but our attempt will never be sufficiently comprehensive. You will probably find that you will need to construct some of your own word lists. You may become interested in investigating the jargon of a special field, such as fishing or you may find it necessary to learn the dialect variations of your village or province. We invite you to share your findings with us in the event that it becomes necessary to revise or expand these handbooks. For that matter, any kind of feedback would be most welcome. Send it to:

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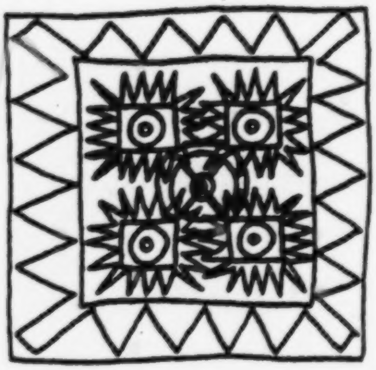
COMMUNICATION AND CULTURE HANDBOOK



KUBINGELELA NEKUVALELISA

GREETINGS

Lesson One * Sifundvo Sekucala

OBJECTIVES

Basic Material:

To be able to exchange basic greetings.

Supplementary Material:

To recognize additional greeting forms and relate them to the social context appropriate to their use.

BASIC MATERIAL (Dialogue)*:

Mandla: Hello, friend (King)!**

Peter: Yes, friend!

Mandla: How are you, friend?

Peter: I am fine (alive), friend, and you (I can hear you)?

Mandla: (With us) we are fine (rising up).

Peter: Stay well!

Mandla: Go well!

CULTURAL NOTES

1. Greetings play an important role in Swazi culture. There are some rules you should observe:
    - a) Sawubona (to one person) and Sanibona or Sanibonani (to more than one person) are the most commonly used greeting forms, and are used throughout the day.
    - b) A younger person is expected to initiate the exchange of greetings with an older person.
    - c) The older person, however, initiates the handshake.
    - d) When inquiring as to someone's health the plural form is frequently used in both the question and the response to indicate that the whole family is well.
    - e) When greeting someone around your own age either party may initiate the exchange of greetings and the handshake.

2. Nkhosi, which literally means "King," is simply a polite way of referring to someone. There are a number of other terms you may use as well.

3. Yebo is no doubt the most commonly used word in siSwati. Learning to use yebo correctly will make your siSwati sound authentic. The nearest English equivalent is "yeah." Saying yebo is a wonderful way to stall for time while you try to figure out just what it is you want to say, or what it was that someone just said to you. As with the English "yeah" yebo literally means "yes" so you are advised to learn how to say "no" as well!

---

*For a description of the Dialogue technique, see Teacher's Handbook, page 17.

**We have provided the literal translation in parentheses.

TINSHWANA LETIMCOKA (Kucoca):

Mandla: Sawubona, Nkhosi!

Peter: Yebo, Nkhosi!

Mandla: Unjani Nkhosi?

Peter: Ngikhona nkhosi, ngingeva wena?

Mandla: Natsi siyavuka.

Peter: Sala kahle!

Mandla: Hamba kahle!

LAMANYE EMAGAMA (Additional Words):

wena wekunene

mntfwanami

malume

dzadzewetfu

mfundisi

babe

make

mnaketfu

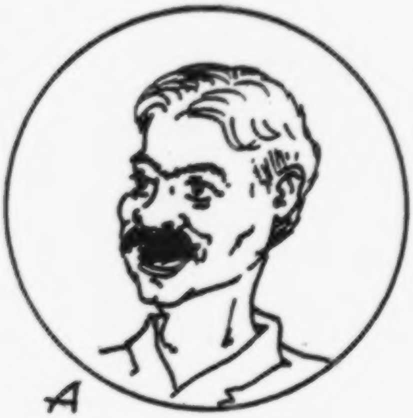
nawe uhambe kahle

ACTIVITIES:

1. Memorize the dialogue. Act it out with your teacher and with other members of your class.
2. Ask your teacher for the meanings of the additional words. Once you are familiar with some of the terms use them in place of "nkhosi" in the dialogue.
3. Listen for other greeting forms used by Swazis. Write them down so you can later ask your teacher what they mean.
4. Using the illustration, practice greetings which would be appropriate between the characters. A→B, A→C, B→A, B→C, etc.

GRAMMAR NOTES AND REFERENCE

The /b/ in "yebo" and in "sawubona" may sound at first like a /v/. Watch your teacher's lips when he pronounces "yebo". See the Grammar Handbook, Lesson 2, for a discussion of this sound.



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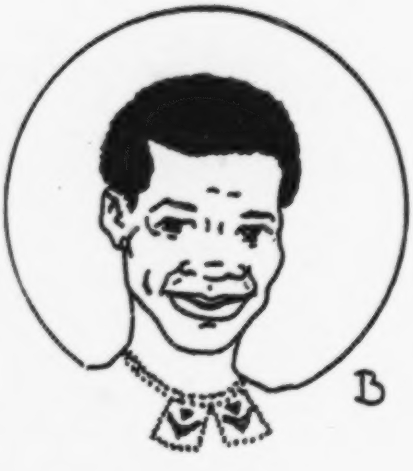

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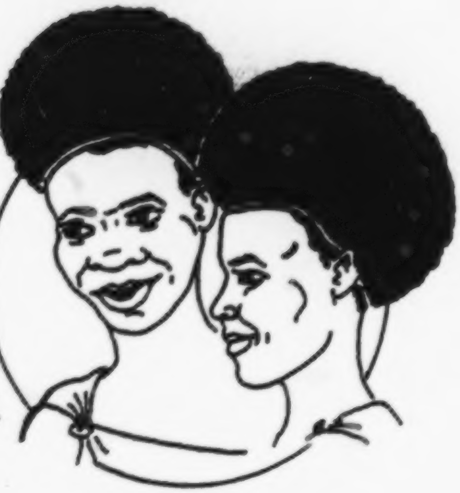


C

SUPPLEMENTARY MATERIAL (Dialogue):

Mandla: Hello friends (Kings)!

BoDlamini: Yes, friend!

Mandla: How are you, friends?

BoDlamini: We are fine (alive), friend, and you (we can hear you)?

Mandla: (With us) we are fine (rising up).

BoDlamini: Stay well!

Mandla: Go well (to more than one person)!

NOTE

Remember to use the plural forms if you are greeting more than one person. If you are with a friend and someone greets you both, it is correct to reply using "we" even though you need not speak simultaneously.

TINSHWANA TEKUTSASISELA (Kucoca):

Mandla: Sanibonani boNkhosi!

BoDlamini: Yebo Nkhosi!

Mandla: Ninjani boNkhosi?

BoDlamini: Sikhona Nkhosi, singeva wena?

Mandla: Natsi siyavuka.

BoDlamini: Sala kahle!

Mandla: Hambani kahle!

ACTIVITIES:

1. Divide the class into groups of three and practice the greeting form used to address more than one person.
2. Have groups of two or three students write their own dialogue and act it out for the class.
3. Ask your teacher for the plural forms of additional words used for greetings.
4. Read the dialogue aloud so that your teacher may correct your pronunciation.

GRAMMAR NOTES AND REFERENCE

See the Grammar Handbook, Section 3.5, for an explanation of the prefix /bo-/.

TIKHUMBUTO

EVALUATION ACTIVITIES:

1. Initiate an exhange of greetings with Swazis not involved with your training program. If they use any greeting forms unfamiliar to you be sure to write them down so you can learn them.

2. If you have access to a tape recorder record yourself and a friend exchanging greetings. Listen to your pronunciation.

3. Review the objectives of this lesson. Do you feel comfortable exchanging greetings with Swazis?

KUTISHO KUTSI UNGUBANI, WENTANI, ETC.

EXPLAINING WHO YOU ARE, WHAT YOU DO, ETC.

Lesson Two * Sifundvo Sesibili

OBJECTIVES

Basic Material:

To explain to someone where you are from and what you are doing in Swaziland.

Supplementary Material:

To give similar information about your friend.

BASIC MATERIAL (Recitation)*:

Hello________________! My name is ________________________. I am a Peace Corps Volunteer. I come from America. I will teach school in Swaziland. I am staying in ____________________________. I am learning siSwati. I like Swaziland.

CULTURAL NOTES

In contrast to our own culture, it is considered impolite in Swaziland to look someone directly in the eye when you are conversing. You will notice that most Swazis look down or off to the side a bit when talking to you. This is a sign of politeness and you will soon grow accustomed to it.

Swazis also speak softly as a sign of politeness. This can be frustrating when you are trying to understand a difficult phrase. A smile and a polite ngicela ukhulume kakhulu or khuluma kakhulu Nkhosi! "speak louder please" should help.

---

*See Teacher's Handbook, page 23.

TINSHWANA LETIMCOKA (Kusho ngenhloko):

Sawubona________________________! Ligama lami ngingu________ ____________________. Ngilivolontiya. Ngiphuma eMelika. Ngitofundzisa etikolweni takaNgwane. Ngihlala________________________. Ngifundza siSwati. Ngiyatsandza kaNgwane.

LAMANYE EMAGAMA:

eMbabane

kaManzini

kaLobamba

eSiteki

eMbuluzi

eKwaluseni

eSwatini

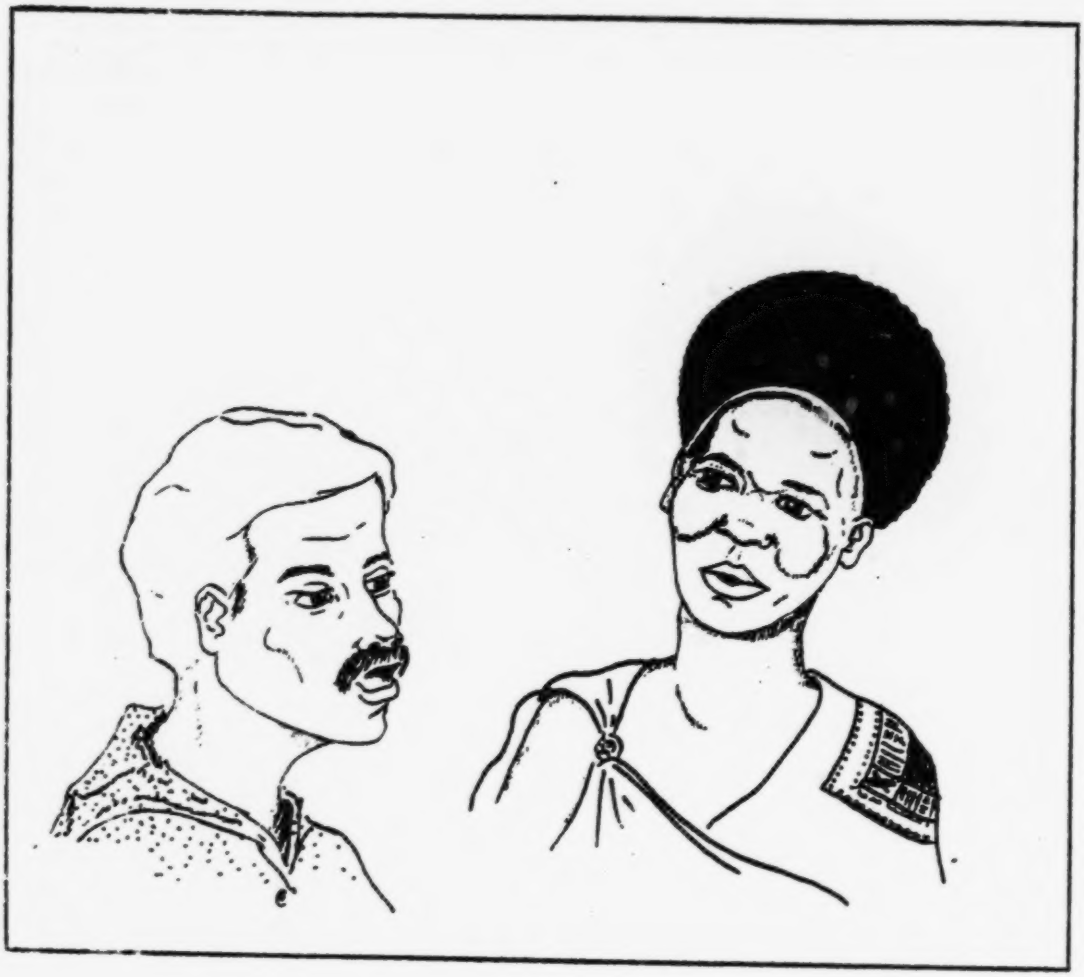
angisilo livolontiya

ACTIVITIES:

1. Listen carefully as your teacher gives the recitation. Write in the relevant information about yourself and practice the recitation aloud. Present it to the rest of the class.
2. Replace the word "eMelika" with your hometown and state. Mark your hometown on a map of the U.S. Show your classmates where you are from as you give the recitation.
3. Ask your teacher how to say "Who are you?" and "What do you do?" Using these questions and phrases from the recitation write a short dialogue involving yourself and a classmate. Practice the dialogue and present it to the class.
4. Using the questions from Activity 3, have each member of the class ask at least one question of another student or the teacher.
5. Close your books and try to write out the recitation from memory.
6. Using the illustration on the following page, make up your own dialogue between the two characters. Have a siSwati speaker check your work.

GRAMMAR REFERENCE

For a discussion of the location markers /e-/ and /ka-/ see Lesson 18 in your Grammar Handbook.



SUPPLEMENTARY MATERIAL (Recitation):

Hello! This is my friend. His/her name is ____________________. He/she is a Peace Corps Volunteer. He/she comes from America. He/she will teach school in Swaziland. He/she is staying in ________________________. He/she is learning siSwati. He/she likes Swaziland.

NOTE

siSwati uses the same pronoun for both "he" and "she".

TINSHWANA TEKUTSASISELA (Kusho ngenhloko):

Sawubona ______________________________! Lona ngumngani wami. Ligama lakhe ngu _________________________. Ulivolontiya. Uphuma eMelika. Utofundzisa etikolweni takaNgwane. Uhlala _________________ _________________. Ufundza siSwati. Uyatsandza kaNgwane.

ACTIVITIES:

1. Fill in the blanks in the recitation with information about one of your classmates. Listen to your teacher give the recitation and pay attention to his pronunciation.

2. During your break introduce one of your classmates to a Swazi who is not one of your teachers.

3. Divide the class into groups of three. Have one student inquire of another "Who are you?" and "What do you do?" Then, using the information, give the recitation to the third student. Do this three times so each student gets a chance to give the recitation.

4. In groups of two write a new recitation where the speaker introduces first himself/herself and then introduces a friend. Make up a new identity for your friend.

5. Ask your teacher to give the recitation replacing the /ú-/ for he/she with the /ù-/ that means "you." The difference is very subtle. See if you can tell which form your teacher is using.

GRAMMAR REFERENCE

The difference between the /ú-/ meaning "he/she" and the /ù-/ meaning "you" is tonal. For a discussion of tone see Lesson 2 in your Grammar Handbook.

TIKHUMBUTO

EVALUATION ACTIVITIES:

1. Have a party. During a tea break invite students from other classes and any willing Swazis. Explain who you are and introduce your friends. Try to speak only siSwati.

2. Without referring back to the lessons write a short drama involving some Peace Corps Volunteers. Be sure to use the appropriate greetings and farewells. Then compare your drama with the lessons.

3. Write down the sounds that you find difficult. Beside each sound write a word or two that has that sound. If many of your classmates come up with the same sound ask your teacher to give you some additional examples of it so you can practice. Come back to this list a week later and check your progress.

4. Review the objectives at the beginning of this lesson. Assess your performance below:

BASIC OBJECTIVE:

SUPPLEMENTARY OBJECTIVE:

IMISHWANA LONGAYISEBENTISA EKLASINI

CLASSROOM EXPRESSIONS

Lesson Three * Sifundvo Sesitsatfu

OBJECTIVES

Basic Material:

To be able to ask your teacher to repeat something, to speak slower, and to translate something for you.

Supplementary Material:

To indicate to someone besides your teacher that you want to speak siSwati.

BASIC MATERIAL (Dialogue):

Maria: Excuse me, teacher, I want to ask a question.

Teacher: O.K. Ask. . .

Maria: What is tjwala in English?

Teacher: Tjwala is 'beer' in English.

Maria: What is 'telephone' in siSwati?

Teacher: 'Telephone' is lucingo in siSwati.

Maria: Please repeat it.

Teacher: 'Telephone' is lucingo in siSwati.

Maria: I don't understand. Please speak slowly.

Teacher: 'Telephone' is lucingo in siSwati. Do you understand?

Maria: Yes! I understand! Thank you!

CULTURAL NOTE

Using the left hand is considered rude in Swaziland. Raise your right hand to attract your teacher's attention.

TINSHWANA LETIMCOKA (Kucoca):

Maria: Lucolo thishela, ngifuna kubuta umbuto.

Thishela: Kulungile, buta.

Maria: Yini, 'tjwala' ngesiNgisi?

Thishela: 'Tjwala' ngu'bhiye' ngesiNgisi.

Maria: Yini i'telephone' ngesiSwati?

Thishela: I'telephone' 'lucingo' ngesiSwati.

Maria: Awuphindze!

Thishela: I'telephone' 'lucingo' ngesiSwati.

Maria: Angiva. Ngicela ukhulume kancane.

Thishela: I'telephone' 'lucingo' ngesiSwati. Uyeva yini?

Maria: Yebo! Ngiyeva! Ngiyabonga!

LAMANYE EMAGAMA (Additional Words):

ACTIVITIES:

1. Work on the dialogue with a classmate or your teacher until you are familiar with the classroom expressions. You will use these phrases often during the "siSwati only!" class periods.

2. Using the phrase 'Yini i-____________ ngesiSwati?' elicit the names of several classroom objects such as chair, desk, window, etc. Write these new words in the space under the dialogue. Substitute one of these words for 'telephone' in the dialogue.

3. Ask your teacher for other classroom expressions that may be helpful. Incorporate them into the dialogue.

4. On the illustration, fill in an appropriate dialogue. Compare your finished work with a classmates. Be creative.

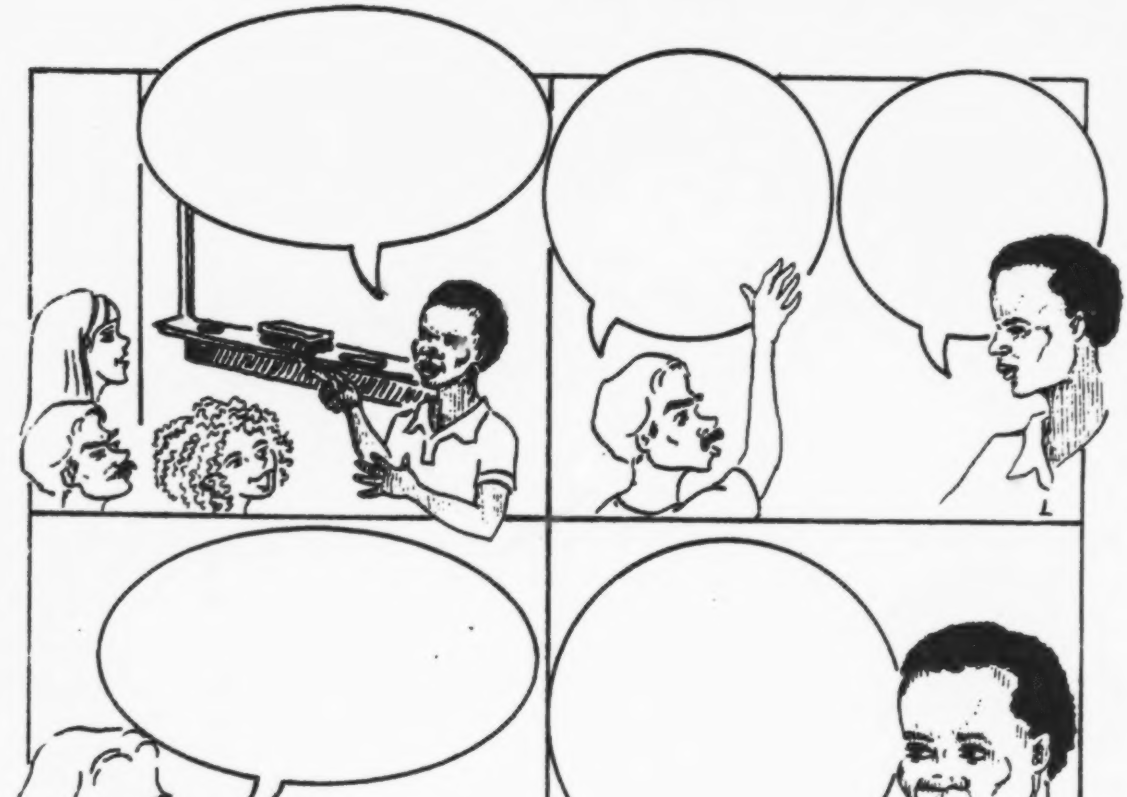
5. Select a picture from another lesson or from a poster. Ask your teacher to tell you what is happening in the picture. Use the classroom expressions to ask for the meanings of words unfamiliar to you.

6. Discuss appropriate classroom behavior with your teacher. Compare your experiences in the American school system to his/her experiences in the Swazi school system.

GRAMMAR NOTES AND REFERENCES

1. The prefix i- as in i'telephone,' is frequently used with words that are borrowed from another language. See the Grammar Handbook, Section 6.2.

2. 'Yini' is a question word. Adding 'yini' to the end of a statement turns the statement into a question. See the Grammar Handbook, Section 7.2.



SUPPLEMENTARY MATERIAL (Recitation):

Please speak siSwati. I want to learn siSwati. Please speak slowly. Sometimes I do not understand.

NOTE

Demonstrating a desire to learn siSwati is a simple and effective way to get along in Swaziland and an easy way to make friends. Learning siSwati won't always be easy of course, and sometimes your progress may seem painfully slow, but don't give up; learning a language takes time. You can make it easier for yourself and also show your interest by learning to talk about the language. Start with the expressions in this lesson and add other handy linguistic "tools" as you go along.

TINSHWANA TEKUTSASISELA (Kusho Ngenhloko):

Ngicela ukhulume siSwati. Ngifuna kufundza siSwati. Ngicela ukhulume kancane. Ngalesinye sikhatsi angiva kahle.

ACTIVITIES:

1. Memorize the recitation. Repeat it for your teacher until he/she is satisfied that your pronunciation is correct. Are you having any trouble with the /c/?

2. Try using the recitation outside of the classroom. With the phrases you have learned in this lesson you can now "control" a conversation by asking someone to repeat something or to speak slower. Go to a shop or the local market and explain that you want to speak siSwati. Then ask for the siSwati words for certain items in the store. Keep track of these new words.

3. Looking back at the sketch on Page 25, write a new dialogue for the characters. This time the Peace Corps Volunteer should be asking the Swazi to speak siSwati.

GRAMMAR REFERENCES

1. Kahle and kancane are examples of adverbs. For a discussion see the Grammar Handbook, Section ______________.

2. The -e ending on the verb kukhukuma represents the subjunctive mood. See the Grammar Handbook, Section 13.2 for an explanation.

TIKHUMBUTO

EVALUATION ACTIVITIES:

1. Have your teacher conduct at least one half hour of class in siSwati only! Use the classroom phrases as needed. Do not use any English.

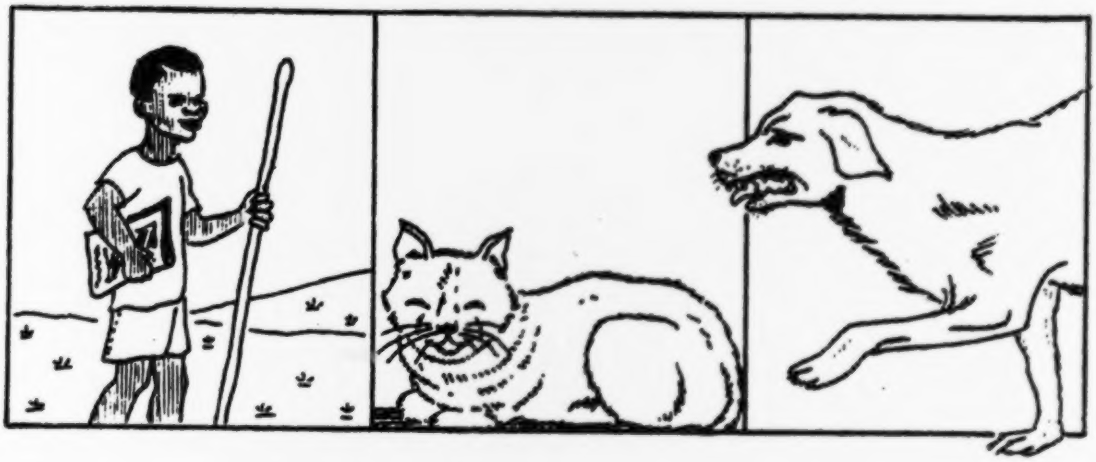
2. Review the Objectives of this lesson on Page 21. Below write your own thoughts as to how well you have met those objectives. Write down any problems you are encountering frequently.

BASIC OBJECTIVE:

SUPPLEMENTARY OBJECTIVE:

KUBUTA IMIBUTO NGEBANTFU NANGETINTFO

ASKING QUESTIONS ABOUT PEOPLE AND THINGS



Lesson Four * Sifundvo Sesine

OBJECTIVES

Basic Material:

To be able to request and relate information about someone other than yourself.

Supplementary Material:

To be able to discuss your immediate family.

BASIC MATERIAL (Visual Question-Answer Practice)*:

Chris: Who is that? (pointing to a picture of a man)

Teacher: That is Mandla.

Chris: What does he do?

Teacher: He is a farmer.

Jeff: Who is that? (pointing to a picture of a woman)

Teacher: That is Tsab'sile.

Jeff: What does she do?

Teacher: She is a teacher. She teaches English.

Jeff: Where does she live?

Teacher: She lives at Luyengo.

Moondog: Who is that? (pointing to a picture of a child)

Teacher: That is Bheki.

Moondog: What does he do?

Teacher: He goes to school. He studies English.

Winifred: What is that? (pointing to a picture of a cat)

Teacher: That is a cat. It sleeps.

Winifred: What is that? (pointing to a picture of a dog)

Teacher: That is a dog. He chases cats!

CULTURAL NOTE

You will note that most Swazis are less likely to share their homes with their pets. While Spot or Tabby may sleep on your bed or eat scraps from your plate in the U.S., these practices are not acceptable in Swaziland.

*See Teacher's Handbook, page 55.

TINSHWANA LETIMCOKA:

Chris: Ngubani loyo?

Thishela: NguMandla.

Chris: Usebentani?

Thishela: Ungumlimi.

Jeff: Ngubani loyo?

Thishela: NguTsab'sile.

Jeff: Usebentani?

Thishela: Uyafundzisa. Ufundzisa siNgisi.

Jeff: Uhlalaphi?

Thishela: Uhlala eLuyengo.

Moondog: Ngubani loyo?

Thishela: NguBheki.

Moondog: Usebentani?

Thishela: Ufundza esikolweni. Ufundza siNgisi.

Winifred: Yini loko?

Thishela: Likati. Lilele.

Winifred: Yini loko?

Thishela: Yinja. Icosha likati!

LAMANYE EMAGAMA:

-shayeli (um-/ba-) __________
-hloli (um-/ba-) __________
-akhi (um-/ba-) __________
-nesi (Ø/bo-) __________
-dokotela (Ø/bo-) __________
-mabhalane (Ø/bo-) __________
-pheki (um-/ba-) __________

-khukhu (iN/tiN-) __________
-chudze (li-/ema-) __________
-khomo (iN-/tiN-) __________
-hhashi (li-/ema-) __________
-bongolo (iN-/tiN-) __________
-buti (iN-/tiN-) __________
-nyoni (iN-/tiN-) __________

ACTIVITIES:

1. Use the drawings on the following page as an aid in learning the questions and answers. Members of the class should learn the part of one of the characters, Chris, Jeff, Moondog, or Winifred. Practice the part with another student playing the part of the teacher.

2. Notice that the question 'Who is that?' takes one form for people and another form for animals. Referring to one student in the class, ask another student for his/her name. Ask for other information such as 'What does he/she do?' 'Where does he/she live?'

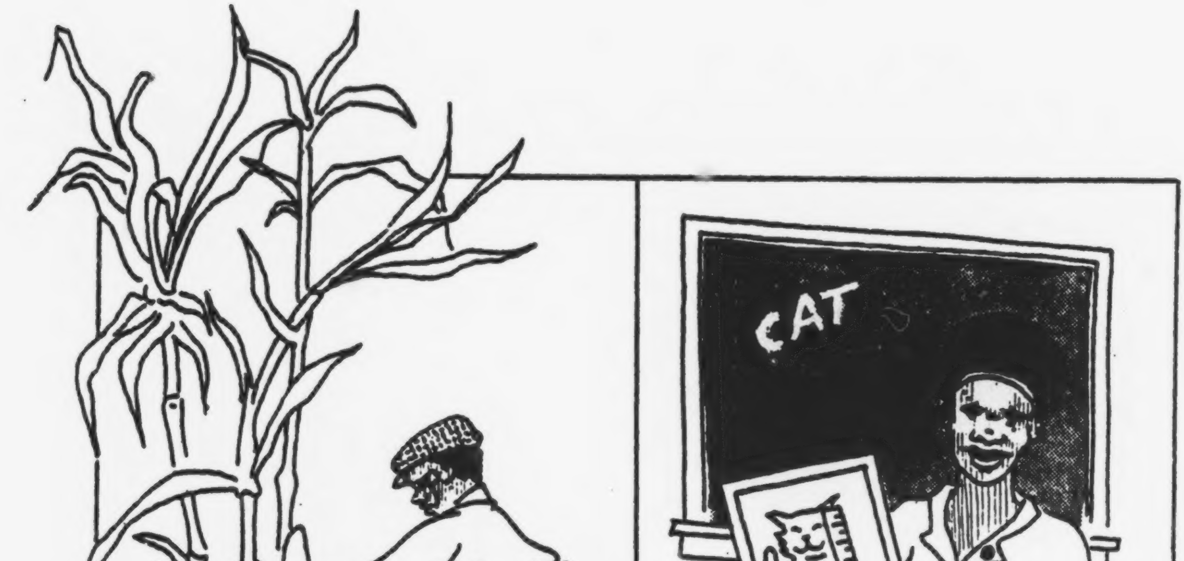
3. Find a picture of a person or an animal. Have other members of the class elicit information about this person or animal. Each member of the class should have a picture and should be able to answer basic questions about it.

4. Pair off with another member of the class. Using pictures of a person give that person a name and a profession. Write a short dialogue for the people making sure to use appropriate greetings. Ask your teacher to check the dialogue for correctness, then recite it for the class.

5. Play an abbreviated version of "20 Questions." Each member of the class should assume a Swazi name, a profession, and a place to live. Tell your teacher the information. Then, have members of the class ask the teacher questions as to your identity.

GRAMMAR NOTE

Yini, -phi, and -ni are question words or particles. Yini by itself means 'what,' or turns a positive statement into a question. -ni is attached to the end of a phrase and also means 'what.' -phi is attached to the end of a phrase and means 'where.'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SUPPLEMENTARY MATERIAL (Constructalog)*:

A: Who is that?

B: That is ________________________.

A: What does he/she do?

B: ____.

A: ____.

B: He/she lives at __________________________.

---

*See Teacher's Handbook, page 19.

TINSHWANA TEKUTSASISELA (Kwakha Indzaba):

A: Ngubani loyo?

B: Ngu-____________________.

A: Usebentani?

B: ____________________________.

A: ____________________________.

B: Uhlala ____________________.

LAMANYE EMAGAMA:

-make (0/bo-)	make wami
-babe (0/bo-)	babe wami
-dzadzewetfu (0/bo-)	dzadzewetfu
-naketfu (um-/ba-)	umnaketfu
-gogo (0/bo-)	gogo wami
-mkhulu (0/bo-)	mkhulu wami

ACTIVITIES:

1. Use the partial dialogue provided and complete the conversation. Add more lines if you like.
2. Ask your teacher for words referring to various professions that Swazis are involved in. Write these new words on the opposite page and be sure to include the appropriate noun class prefixes.
3. Sketch the members of your family on the opposite page, or bring photographs of them to class. Take turns introducing your kin to your fellow students.

GRAMMAR NOTE

Most kinship terms belong to Noun Class 1a. and have a zero prefix, /0/, for the singular form. Wami is a possessive form meaning 'my.' The -etfu in the forms dzadzewetfu and umnaketfu means 'our' and is part of the nouns themselves; thus 'sister' and 'brother' have the sense of 'our sister' and 'our brother' built into them.

TIKHUMBUTO

EVALUATION ACTIVITIES:

1. Listen as your teacher gives information about a person or animal. Make notes and then check to see how accurately you understood the teacher's description.

2. Using phrases from Lesson Two, Explaining Yourself, and the phrases from this lesson, give a one-minute speech explaining yourself and your friend. Try to do this with a Swazi acquaintance who is not involved in your training program.

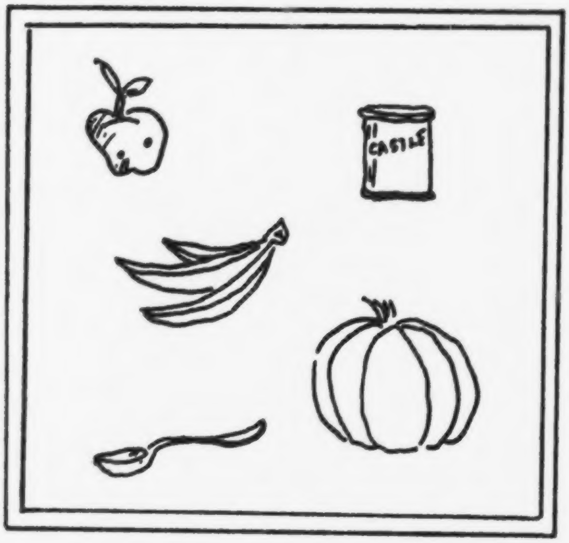
3. Use the space here to jot down any questions you have about the lesson. What are your weaknesses? Include any sounds you are having trouble with.

4. Review the Objectives of this lesson. Do you feel that you have fulfilled these Objectives?

5. Take some time to discuss your progress in siSwati with your teacher. Perhaps you could each submit suggestions, anonymously, to your teacher. He/she can read them to the class for general discussion.

KUDLA NEKUNATSA

FOOD AND DRINK



Lesson Five * Sifundvo Sesihlanu

OBJECTIVES

Basic Material:

To be able to request and comment on food and drink.

Supplementary Material:

To increase your vocabulary for food and drink.

BASIC MATERIAL (Dialogue):

Simelane:	Come, let us eat. Sit here. Are you hungry?
Maria:	Yes, I am hungry.
Simelane:	What do you want to eat? (You want to eat what?)
Maria:	What has been cooked? (It has been cooked what?)
Simelane:	Chicken, meat, rice, cabbage, pumpkin and porridge has been cooked.
Maria:	Oh! I want to eat chicken meat. I like it.
Simelane:	Do you like porridge?
Maria:	I don't want it. I don't like porridge. (I don't like it, porridge, me.)
Simelane:	Do you want pepper?
Maria:	Yes, I want it. I like it. It's nice.
Simelane:	Do you want beer?
Maria:	Yes, I want it. I like it. I am thirsty, too.

CULTURAL NOTES

When you arrive at someone's home for a meal or a visit you should announce yourself by saying "Eh, ________________" using the last name of the owner of the homestead. For instance, in the dialogue above Maria would have arrived saying, "Eh, Simelane." Following this you will exchange greetings.

You should never eat with your left hand or even pass food with the left hand. Always use your right hand at the table.

TINSHWANA LETIMCOKA (Kucoca):

Simelane: Wota sidle. Hlala lapha. Ulambile yini?

Maria: Yebo, ngilambile.

Simelane: Ufuna kudlani?

Maria: Kuphekwe ini?

Simelane: Kuphekwe inyama yenkhukhu, iraysi, likhabishi, litsanga nelipalishi.

Maria: Wo! Ngifuna kudla inyama yenkhukhu. Ngiyayitsandza.

Simelane: Uyalifuna lipalishi?

Maria: Angilifuni. Angilitsandzi liphalishi mine.

Simelane: Uyamfuna pelepele?

Maria: Yebo, ngiyamfuna. Ngiyamtsandza. Umnandzi.

Simelane: Uyabufuna tjwala?

Maria: Yebo, ngiyabufuna. Ngiyabutsandza. Ngomile futsi.

LAMANYE EMAGAMA:

-nkhwa (si-/ti-)

-sobho (li-/ema-)

-candza (li-/ema-)

-hlanti (iN-/tiN-)

-tiye (li-)

-swayi (lu-)

-wayini (i-/ti- or ema-)

-bhotela (li-/ema-)

ACTIVITIES:

1. Go through the dialogue slowly. Ask your teacher for the meanings of the words that are unfamiliar to you. Note that three or four words in English may be written as one word in siSwati. Refer to the Grammar Notes below and to your Grammar Handbook, then divide the siSwati words into the parts you recognize and sections that you do not recognize.

2. Practice the dialogue in small sections consisting of a question and an answer. Exchange these with a classmate from memory; refer to the dialogue only when necessary.

3. Pair off into twos and have each pair write a new, short dialogue using some of the phrases from the Basic Material. Practice your mini-dialogue. Have your teacher listen to you read your mini-dialogue, then present it to the class.

4. Using the special vocabulary for food and drink (see Special Skills Handbook, page 80), try to collect pictures of the different items, like a bottle of milk, a banana, biscuits, etc. Use these pictures like flash cards to test your understanding of the siSwati words for the items pictured.

GRAMMAR NOTES AND REFERENCES

1. Verbs usually end in /-a/. When the verb is in the negative or in a special mood or tense the endings vary. For instance, kupheka means 'to cook,' but kuphekwe means 'to have been cooked.' Notice the /-we/ ending. You will learn the meanings of the various endings as you go along.

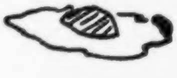
2. A general formula for dissecting those long siSwati 'words' is:

Subject	-	ya	-	Object Marker	-	Verb	-	Verb Ending
Ngi	-	ya	-	bu	-	tsandz	-	a

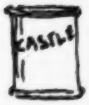
   Ngiyabutsandza means 'I like it' referring to the Class 7 noun tjwala, 'beer.' If the phrase is negative there is an /a-/ attached to the beginning of it, before the Subject, and the Verb Ending is /-i/. Thus, Angibutsandzi means 'I don't like it,' referring to beer.

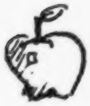
3. Words like iraysi and iwayini are borrowed from English and have an irregular prefix /i-/ for the singular. This is discussed in your Grammar Handbook in Section 6.2.

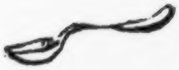
4. For an explanation of the particle -ya- see the Grammar Handbook, Section 4.3.

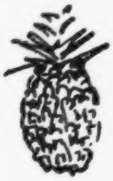


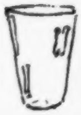
-candza (li-/ema-)

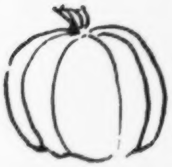


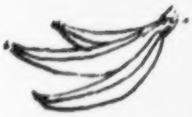


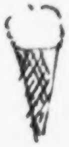












SUPPLEMENTARY MATERIAL (Cummings' Device)*:

1. **Dlamini:** What do you want? (You want what?)

   Ralph: I want ________ A ________ ________ B ________

2. **Dlamini:** What has been cooked? (It has been cooked what?)

   Ralph: It has been cooked ________ B ________

   Dlamini: You ____________________________ what?

   Ralph: I ________ A ________ ________ B ________

NOTE

From your Grammar Handbook you know that Noun Class 1a. is mostly composed of nouns referring to family members. Notice, however, that there are exceptions such as the nouns -makheroni (Ø/bo-) and -bhiya (Ø/bo-) listed in this lesson. Can you think of any reason why macaroni and beer should be in the "family" class? We can't. Ask your teacher is he/she has an explanation!

*See Teacher's Handbook, page 21.

TINSHWANA TEKUTSASISELA:

1. **Dlamini:** Ufunani?

   Ralph: Ngifuna ______A______ ______B______

2. **Dlamini:** Kuphekwe ini?

   Ralph: Kuphekwe ______B______

   Dlamini: U-______A______ni?

   Ralph: Ngi-______A______ ______B______

A	B
kudla	-bhiya (Ø/bo-)
kupheka	-nti (ema-)
kunatsa	-hhabhula (li-/ema-)
	-makheroni (Ø/bo-)
	-khofi (li-/ema-)
	-nyama (iN-)

ACTIVITIES:

1. Choose the appropriate selections from Columns A and B to complete the dialogues. There is usually more than one choice for each blank.

2. Make up a third dialogue with blanks to be filled from Columns A and B.

3. Use pictures that you have collected or the sketches on page 45. Take the part of Dlamini in the second dialogue. Point to certain pictures to cue your partner's response.

GRAMMAR NOTES

When vocabulary items are listed, as in Columns A and B, verbs will always be listed in the infinitive, that is, with the infinitive marker ku-. This is loosely translated as 'to' in English. In the Glossary at the end of this book, however, the verbs will appear in alphabetical order according to the letter that the stem begins with, that is the part of the verb after the ku-. Thus, kudla will be listed under the letter 'd' not 'k'. Nouns are listed according to the first letter of their stem form, with the Noun Class prefixes for the singular and plural forms in parentheses.

TIKHUMBUTO

EVALUATION ACTIVITIES:

1. There has been a lot of new material introduced in this lesson. While you are not expected to have total command of all of it at this point you should be able to:

   Tell someone you are hungry or thirsty.

   Indicate a particular food or foods you would like to eat, or specify what it is you would like to drink.

   Indicate that you do not like a particular food.

2. Do you feel you know the siSwati words for most of the food you are eating everyday? Think about your daily meals and write the names of certain foods or drinks you would like to know the siSwati terms for. Come back to these when you have time to collect them.

3. Try some of the new phrases out on the cooks in your training program, or go to a local restaurant and order in siSwati.

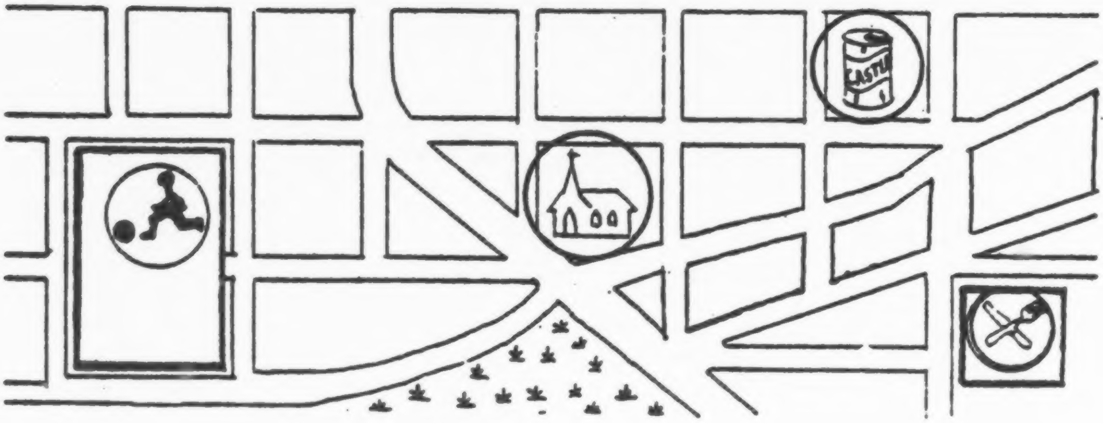
4. Did the new grammatical structures in this lesson present any problems? Dissecting those long "words" is important for your comprehension. It is not expected that you should be able to construct such phrases on your own yet. Understanding how they are put together is the first step. The system is quite logical and surprisingly regular and you will soon feel at home with those phrases.

5. If you are making any particular mistake repeatedly try to identify what it is. Write down the incorrect forms here. Try to find an explanation or appropriate rules in your Grammar Handbook. Ask your fellow students if they understand the problem. Perhaps you will understand some form or construction that is giving them problems.

6. Review the Objectives for this lesson. How are you doing?

KUBUTA INDLELA

ASKING DIRECTIONS



Lesson Six * Sifundvo Sesitfupha

OBJECTIVES

__Basic Material__:

To be able to ask for help and follow directions.

__Supplementary Material__:

To be familiar with the vocabulary and place names involved in asking directions.

BASIC MATERIAL (Dialogue):

Bill: Hello, friend!

Kunene: Hello. (I see you.)

Bill: Where is the village of Shongwe?

Kunene: It's that one! The last one on the right (of the last on the hand of eating).

Bill: Which is the bus which goes to Nhlangano?

Kunene: It is the Lembelele (bus).

Bill: It stops where?

Kunene: It stops near Dupps, on the left (on the hand of the left).

Bill: The university is where?

Kunene: It is at Matsapha, near the Swazi National School.

Bill: Thank you, Kunene, do not tire on the morrow. Stay well!

CULTURAL NOTE

You will find that Swazis do not use mileage, kilometers, streets, blocks, or terms like North, South, East, and West when giving directions. The starting point for the requested route will be where the speaker is standing. You will hear phrases like eceleni 'at the side of' or 'next to;' edvute 'near;' esandleni sekudla 'on the right hand;' and esandleni sesancele 'on the left hand.' As in English, gestures are frequently used to indicate direction or distance.

TINSHWANA LETIMCOKA (Kucoca):

Bill: Sawubona Nkhosi!

Kunene: Yebo, ngibona wena.

Bill: Ngumuphi umuti wakaShongwe?

Kunene: Nguloya! Wokugcina esandleni sekudla.

Bill: Nguyiphi ibhasi leya eNhlangano?

Kunene: Ngu-Lembelele.

Bill: Ima kuphi?

Kunene: Ima eceleni kwe-Dupps, esandleni sesancele.

Bill: Iyunivesithi ikuphi?

Kunene: IkuMatsapha, eceleni kwe-Swazi National School.

Bill: Ngiyabonga Kunene, ungadzinwa nangemuso. Sala kahle!

Kunene: Hamba kahle Bill!

ACTIVITIES:

1. Use the map of Swaziland in your Special Skills Handbook to locate the towns mentioned in the dialogue. Pair off with another student and practice the dialogue.

2. Change the name of the village of Shongwe and the town of Nhlangano then ask another student or your teacher how to locate that village or town. Use the map as an aid.

3. Pick a starting point and a destination using the map on the next page and write out directions for getting from one to the other.

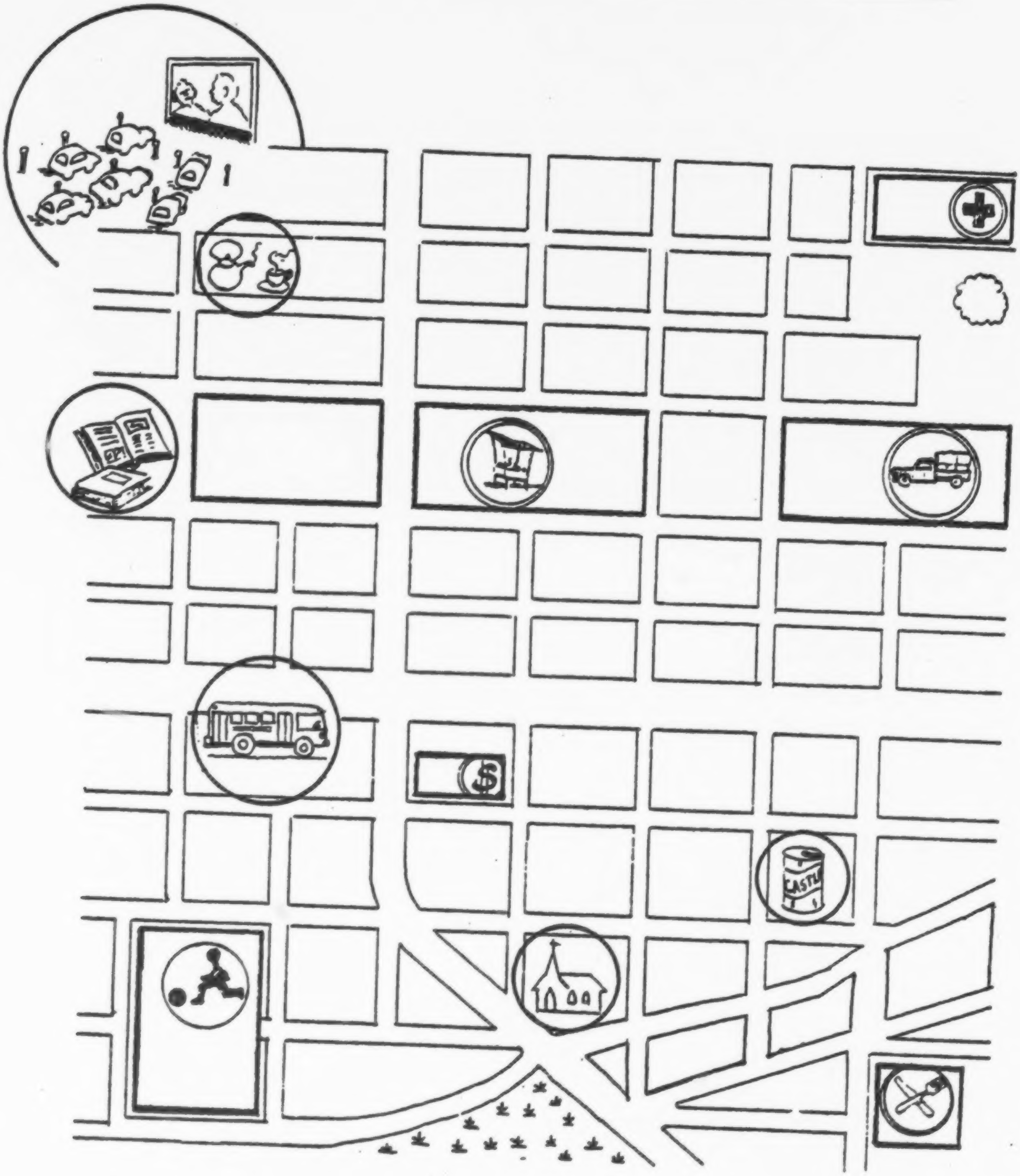
4. Have one student or your teacher select an object in your classroom such as a desk or window. The other students should then ask questions that will determine the location of the object. Use words like eceleni, edvute, esandleni sekudla, and esandleni sesancele.

5. As a means of review turn back to the sketches on page 35. Select one of the characters portrayed there and prepare a brief description of that character for the rest of the class. Give the name of the person and tell what he or she does. Then have members of the class ask questions as to where the character is from and how you get to that village. See who can think of the most questions.

GRAMMAR NOTES AND REFERENCE

1. The /-ka-/ in wakaShongwe is loosely translated as 'at the place of.' It is similar to the French 'chez.' KaKunene, thus, would mean 'at the place of, at the home of Kunene.' /wa-/ is a possessive marker. See your Grammar Handbook, Lesson 11 for a discussion of possessive markers.

2. We mentioned in Lesson 2 that /e-/ and /ka-/ were location markers. Frequently words that take /e-/ or /ka-/ at the beginning have a second location marker /-eni/, at the end. Find the words in the dialogue that demonstrate this.


CASTLE

SUPPLEMENTARY MATERIAL (Cummings Device) (Lit. cause-to-fill with-words in-holes):

A: Where does this bus go?

B: It goes to ____________________.

A: What is the name of this bus that goes to Mzimpofu (it is who the name this bus which goes to Mzimpofu)?

B: It is ________________________.

A: It stops where?

B: It stops at ____________________.

A: Where is St. Theresa's school (is where the school of St. Theresa's)?

B: It is ________________________.

NOTE

Swazi buses frequently have names. Some even develop their own personalities.

TINSHWANA TEKUTSASISELA (Kugewalisa Ngemagama Etikhaleni):

A: Iyaphi lebhasi?

B: Iya ________ I ________.

A: Ngubani ligama lebhasi leya eMzimpofu?

B: Ngu ________ II ________.

A: Ima kuphi?

B: Ima ________ I ________.

A: Sikuphi sikolo sase-St. Theresa?

B: Si________ I ________.

I	II
eMbabane	Tit-for-Tat
eMhlatane	Inyokabeyihloha
kaManzini	eceleni kweMini-Cafe
kaHlatsi	

ACTIVITIES:

1. Take turns playing the bus driver. Other students should ask the driver questions as to where the bus goes, what the name of the bus is, where does it stop, etc.

2. Make a list of twenty places, villages or towns, in Swaziland. Next to each place write the place with the appropriate location marker. For example, next to Mbabane you would write 'eMbabane.' It is a good idea to learn the names of places with their location markers. Do you know where you will be working as a Peace Corps Volunteer?

3. Get lost. When you leave class today take a walk away from your training center. Find a patient Swazi who is not connected with your training program. After exchanging greetings and explaining who you are, ask directions to your training center, or to some other place in town. Once the conversation is over write down anything that confused you. Share this experience with your teacher and classmates tomorrow.

4. Ask your teacher how to say 'How much does a ticket to ____________ cost?' Write the siSwati phrase here:

   Now add the question and answer to the other questions. Mix the questions up and practice them with a classmate.

GRAMMAR NOTE

What does /-bani/ mean? What does /-phi/ mean? How do these words differ from their English counterparts?

TIKUMBUTO

EVALUATION ACTIVITIES:

1. Have one student go out of the room briefly. While he or she is outside the classroom the teacher and the other students should choose a place in Swaziland. It should be a commonly known place like Nhangano or Siteki or Manzini. Use the map of Swaziland in your Special Skills Handbook to locate the place. When the student returns to the classroom he or she will be lost. The student will ask questions and request directions back to Mbabane. After each student has had a chance to be lost, discuss whether or not you think you could really ask for and understand directions. If there are certain phrases you are not sure of, write them here so that you can practice them.

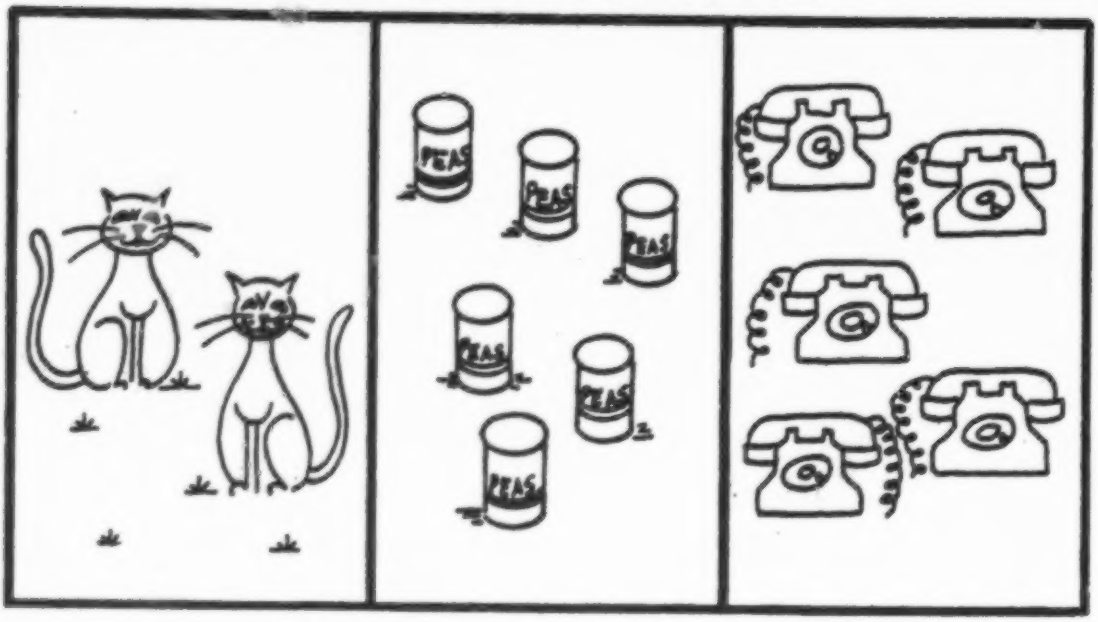
2. Using the map of Swaziland have one student give the name of a place. Another student should give the name of the place with the location marker. Are you becoming familiar with the location markers associated with the different towns?

3. Can you say emgcomeni? How about Nhlangano?

4. Look at the objectives for this lesson. Have you achieved them? If not, mark this lesson down for a later review.

TINAMBA, SIKHATSI, KUBALA, IMALI

NUMBERS, TIME, COUNTING, MONEY



Lesson Seven * Sifundvo Sesikhombisa

OBJECTIVES

Basic Material:

To learn the siSwati phrases for matters dealing with numbers, time, counting, and money.

Supplementary Material:

To learn the siSwati words for numbers, time, counting, and money.

BASIC MATERIAL (Dialogue):

Teacher:	Bill, do you know how to count to 10 in siSwati (you-are-knowing to-count in-siSwati that you-reach 10)?
Bill:	Yebo!
Teacher:	What time is it (time is what)?
Bill:	It is 6 o'clock.
Teacher:	How many books do you have (you-with-books which-how many)?
Bill:	I have 3 books (I-with-books which-are-3).
Teacher:	How many langeni do you have (you-with-langeni which-how many)?
Bill:	I have 4 langeni (I-with-langeni which-are-4).

CULTURAL NOTES

1. As you may already have noticed siSwati frequently uses English numbers for counting or telling time. The siSwati number system is very logical but complicated.

   To count on your fingers begin with the little finger of the left hand. That is 'one.' The thumb of your left hand is 'five,' then the thumb of the right hand is 'six.' 'Seven' is your right index finger. There are two siSwati words for seven, lisontfo, meaning Sunday, and sikhombisa. The verb ku-khomba means 'to show, to point out.' /-is-/ is a particle meaning 'to cause, to enable.' Thus, the word for 'seven,' sikhombisa, means literally 'to enable to point' which is the exact purpose of your right index finger.

2. But that doesn't mean you should point! Quite the contrary. It is considered rude to point directly at people or to count them with a pointed finger. It is not even in good taste to count people in an obvious manner with or without a pointed finger. 'You count cows, not people!'

3. Langeni refers to the Swazi currency. One langeni is lilangeni, more than one are emalengeni. The langeni are bills as opposed to senti or cents. Swazi coins have their distinctive shape so that blind people can distinguish the coins.

TINSHWANA LETIMCOKA (Kucoca):

Thishela: Bill, uyakwati kubala ngesiSwati ufike ku-10?

Bill: Yebo!

Thishela: Sikhatsi sini?

Bill: Ngu-6 o'clock.

Thishela: Unetincwadzi letingakhi?

Bill: Nginetincwadzi letintsatfu.

Thishela: Unemalangeni lamangakhi?

Bill: Nginemalangeni langu-4.

ACTIVITIES:

1. Using the clocks on the following page ask your teacher 'Sikhatsi sini?' for each clock. Write the correct time on the line below the clock.

2. Pair off with another student. Count what money you have with you. If you have only American money refer to dollars as langeni and to coins as senti. Ask your partner how many langeni he or she has, and then how many senti he or she has. You may need help from your teacher in formulating these questions. Use English numbers in answering. Practice these question-response patterns until you are comfortable with the phrases.

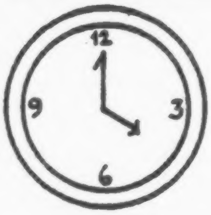
3. Beneath the objects on the following page are two lines. Your teacher will give you the question 'How many ________ are these?' and you should write the phrase on the first line. Once you have all the questions written down see if you can respond. Note that the markers used with the question particle -ngakhi and those used with the number will change according to the noun. You will learn about the markers in your Grammar Handbook. For now you should be able to recognize the part of the word that changes and listen carefully for the number.

GRAMMAR NOTE

There is no verb meaning 'to have' in siSwati, or in other Bantu languages. Instead the notion of 'having' is expressed as 'with.' To say that you 'have' something you say that you are 'with' something. The particle expressing 'with' is /-na-/ or /-ne-/. It follows the subject and precedes the object. Can you dissect nginetincwadzi?

Sikhatsi sini ?

a



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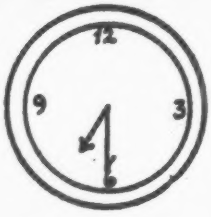

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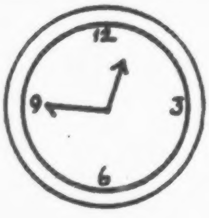

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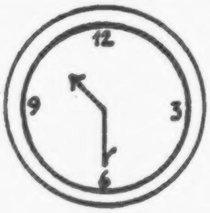

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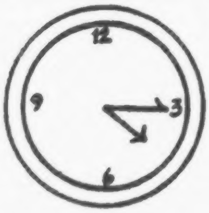

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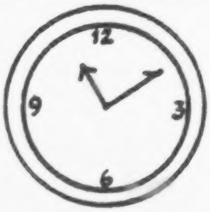

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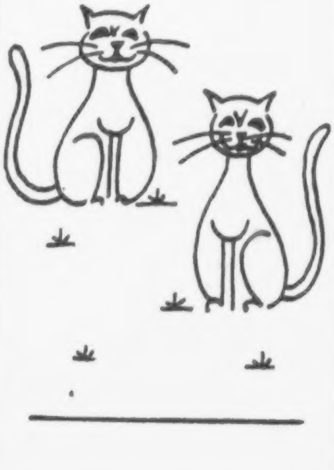

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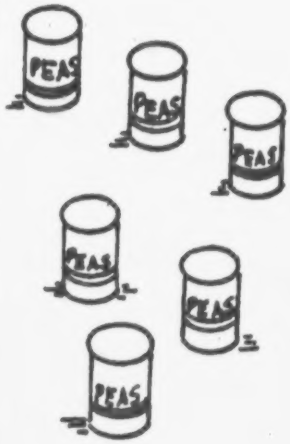
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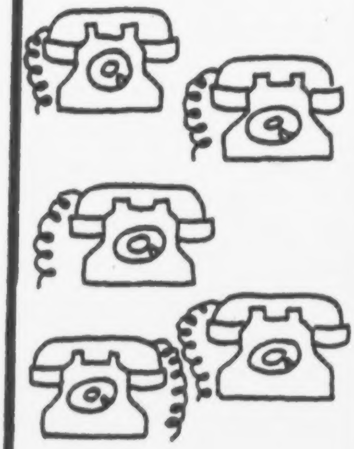

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____

SUPPLEMENTARY MATERIAL (Cummings Device):

Mandla: What time is it?

Susan: It is ____________________.

Mandla: The bus is coming when?

Susan: The bus comes at ____________________.

Mandla: It costs how much?

Susan: It costs ________________ cents.

Mandla: How many cents do you have (you-with-cents which-how-many)?

Susan: I have ______________ cents (I-with-cents which-are-__________).

TINSHWANA TEKUTSASISELA (Kugcwalisa Negmagama Etikhaleni):

Mandla: Sikhatsi sini?

Susan: Ngu ________ I ________.

Mandla: Ibhasi ihamba nini?

Susan: Ibhasi ihamba nga ________ I ________.

Mandla: Ibita malini?

Susan: Ibita emasenti la ________ II ________.

Mandla: Unemasenti lamangakhi?

Susan: Nginemasenti la ________ II ________.

I

4 o'clock

half one

3 o'clock

II

sitfupha

siphohlongo

sihlanu

imfica

ACTIVITIES:

1. Take the four questions and mix them up. Practice the question-answer patterns with a classmate until you can use them naturally.

2. Write a short drama. Have each person in the class represent one character. The drama should involve two or three Peace Corps Volunteers who find themselves in a remote area. They should ask for directions and inquire as to when a bus will come, how much it costs, etc. Be sure to include greetings so that the drama will be realistic. Read the drama aloud once, then try to act it out from memory.

3. Think about situations in which time or numbers might be important. Each student should think of two or three phrases he or she wishes to be able to say. Write them here in English:

Now ask your teacher to translate these phrases. Write down the phrases others have chosen. In this way you are adding to these materials such that they will be more suitable for your personal needs.

TIKHUMBUTO

EVALUATION ACTIVITIES:

1. You should be able to ask what time it is, how much something costs, when a bus will come, and understand the numbers. Without looking back at the material in the lesson try to translate the following:

   What time is it?______________________________

   How much does it cost?__________________________

   When is the bus coming?_________________________

   Now check your answers with your teacher or by looking back at the lesson.

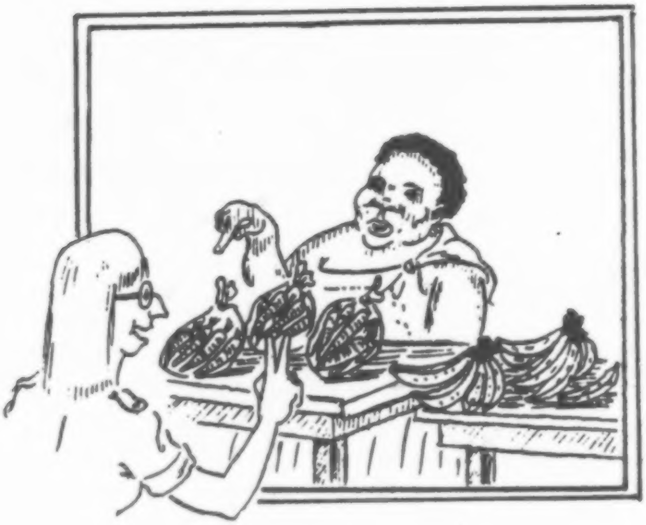
2. Although the number system is complicated you should not forget about your pronunciation. There were not many difficult sounds in this lesson. Which has been the most difficult sound or combination of sounds for you so far?

   Collect five words that have this sound so that you can practice it.

3. Evaluate yourself. This can be a difficult time for the language learner. You probably know just enough siSwati to get by. Do you feel motivated to keep working on it? What are your reasons for wanting to learn more siSwati? Do you feel that you have mastered all the material presented so far? Write down your feelings. On a scale of 1-10 rank yourself.

E-MAKETHE

AT THE FOOD MARKET



Lesson Eight * Sifundvo Sesiphohlongo

OBJECTIVES

Basic Material:

To learn the appropriate words and phrases used in purchasing food at the local market.

Supplementary Material:

To review the material presented in Lessons Six, Seven and Eight.

BASIC MATERIAL (Dialogue):

Volunteer: Hello friend!

Seller: Yebo, hello!

Volunteer: How much are these oranges (they-are-money-how much these oranges?)

Seller: They cost (lit. call) 50 cents.

Volunteer: When were these tomatoes picked (they-were-picked-up when this-tomatoes)?

Seller: They were picked yesterday.

Volunteer: How much is the spinach (it-is-money-how-much the spinach)?

Seller: It costs 45 cents.

Volunteer: I want two bundles (I-am-asking bundles which-are-two).

Seller: What else do you need (nothing which-other that-look-for-which)?

Volunteer: I only want a packet of rice (I-am-asking a packet which-rice only). Thank you. Stay well!

Seller: Yebo, go well.

CULTURAL NOTES

1. Contrary to the custom in most African markets there is no bargaining in the Swazi food markets. Produce is divided into plastic bags that have fixed prices. Prices may vary slightly from one stall to another but attempts at bargaining will not get you far. This is not the case at the crafts markets which will be discussed in the next lesson.

2. Most people at the market will give you prices using the English expressions. You may, however, hear siSwati prices using the current money system, or even the old British system. In that system the following equivalences hold:

   E 2 = 1£ or Emalangeni lamabili (E 2) is equal to mpondo (1 pound)

   E 1 = 10s or Lilangeni linye (E 1) is equal to lishumi labosheleni (10 shillings)

   E .50 = 5s or Emashumi lasihlanu emasenti (50 cents) is equal to bosheleni labasihlanu (5 s).

TINSHWANA LETIMCOKA (Kucoca):

Livolontiya: Sawubona Nkhosi!

Umtsengisi: Yebo, sawubona.

Livolontiya: Angumalini lamaorintji?

Umtsengisi: Abita 50 ¢.

Livolontiya: Akhiwe nini lamatamatisi?

Umtsengisi: Akhiwe itolo.

Livolontiya: Singumalini sipinatji?

Umtsengisi: Sibita 45 ¢.

Livolontiya: Ngicela titfungo letimbili.

Umtsengisi: Kute lokunye lokufunako?

Livolontiya: Ngicela liphakethe leliraysi kuphela. Ngiyabonga. Sala kahle!

Umtsengisi: Yebo, hamba kahle.

LAMANYA EMAGAMA:

-zuka (Ø-/bo-) ____________________

-gusha (li-) ____________________

-kherothi (li-/ema-) ____________________

-phisi (li-/ema-) ____________________

-kwashi (si-/ti-) ____________________

-shaladi (li-/ema-) ____________________

-pentjisi (li-/ema-) ____________________

-khowe (li-/ema-) ____________________

-bhontjisi (li-/ema-) ____________________

ACTIVITIES:

1. Go through the dialogue carefully. When you are sure that you understand it, practice it with a partner several times. Listen to the intonation used in the questions when your teacher reads the dialogue aloud. Try to mimic this intonation.

2. Set up a market. Use pictures of produce, or sketch an item on the blackboard. One student should indicate a certain item. Then the other students should ask the price, when the item was picked, etc. Note that to ask how much something costs you must use the subject concord* that refers to that item. You should be familiar with these by now. If not, consult your Grammar Handbook, or ask your teacher for the appropriate form.

3. Both as a means of practice and to evaluate your progress you should go to a food market. Go alone if possible. If people offer to speak English tell them you are trying to learn siSwati, that you want to speak siSwati. See if you can complete a purchase with no English! When you leave the market write down any words or phrases that confused you.

4. Refer to the sketch on the next page and add appropriate words to the balloons.

GRAMMAR REFERENCE

The /-ngu-/ in words like angumalini or singumalini is called a copula. It can be loosely translated as 'is' or 'are.' You will find a discussion of this form in your Grammar Handbook, Section 6.1.

CULTURAL NOTE

When Europeans and Americans are shopping in Swazi markets, they often get into cultural difficulties when they pick up fruit and smell it to see if it is ripe. This is considered to be absolutely disgusting so the bewildered marketer is very apt to be faced with an enraged shopkeeper and no way of figuring out what has happened.

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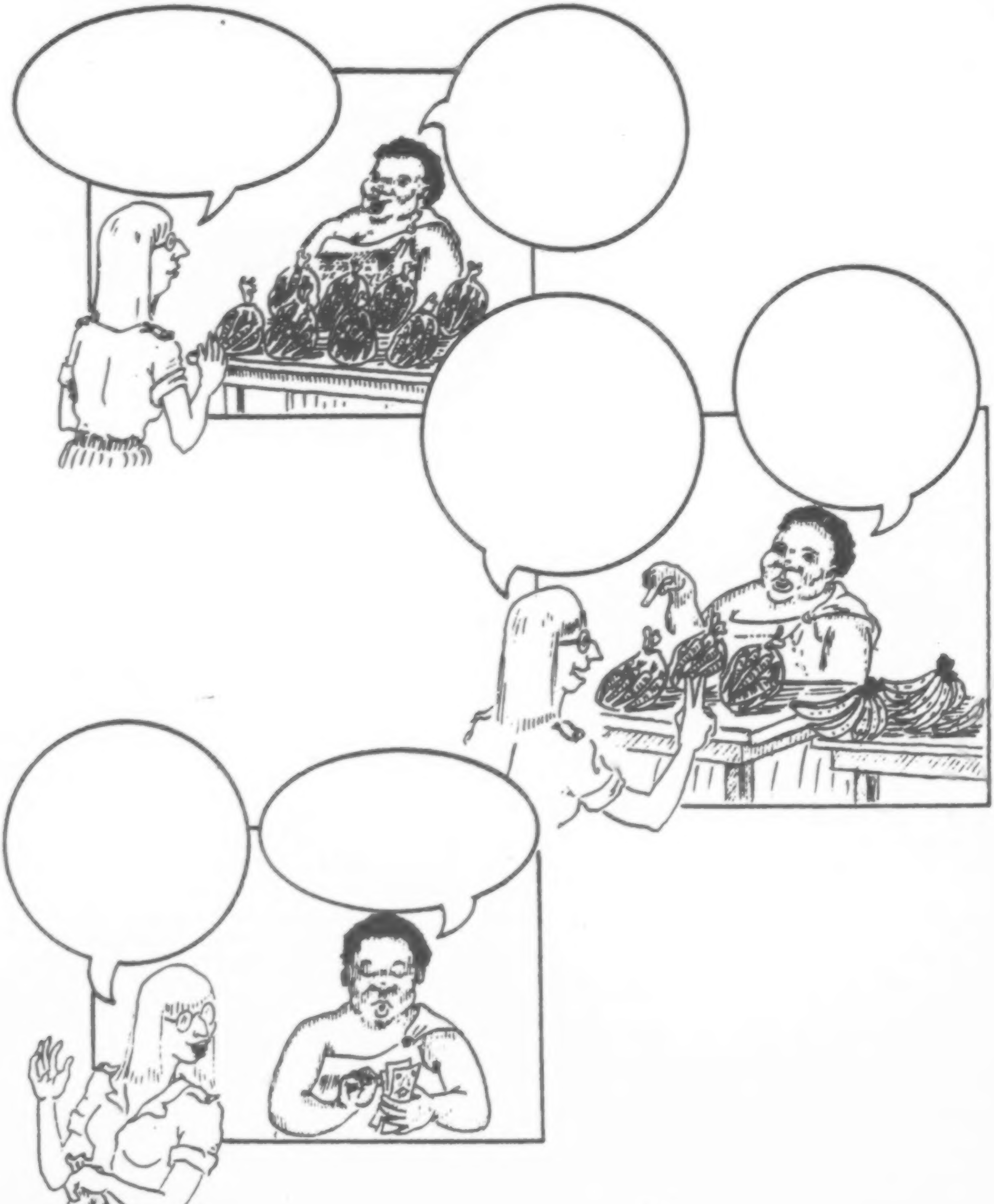
* All grammatical terms that are underlined are defined in the Grammar Handbook Appendix.



SUPPLEMENTARY MATERIAL (Mini-Drama):*

Volunteer:	Hello friend!
Man (Father):	Yebo, hello!
Volunteer:	Excuse me, where is the market?
Man:	Go along this road. The last building (house) on the right is the market.
Volunteer:	Thank you. Stay well!
Man:	And you, go well!
(At the market)	
Volunteer:	How much are your potatoes (they-are-money-how-much potatoes of-yours)?
Seller 1:	They cost 70 ¢.
Volunteer:	How much are your onions?
Seller 2:	They cost 35 ¢.
Volunteer:	I want three packets.
Seller 2:	What else do you need?
Volunteer:	Nothing, thank you. (To another) Excuse me ma'am (mother), what time is it? (I-am-excusing ma'am, the time is what)?
Woman:	It is half past three (half bell of-three afternoon).
Volunteer:	Hawu! It has set. Thank you, stay well ma'am!
Woman:	Go well.

NOTE

As with Nkhosi the terms babe and make are frequently used as polite forms of address. Literally babe means 'father' and make means 'mother.'

---

*See Teacher's Handbook, p. 31.

TINSHWANA TEKUTSASISELA (Umdladwana):

Livolontiya: Sawubona Nkhosi.

Babe: Yebo, sawubona.

Livolontiya: Lucolo, ikuphi imakethe?

Babe: Hamba ngalomgwaco. Indlu yokugcina esandleni sekudla yimakethe.

Livolontiya: Ngiyabonga. Sala kahle!

Babe: Nawe, hamba kahle!

(E-Makethe)

Livolontiya: Angumalini emazambane akho?

Umtsengisi 1: Abita 70 ¢.

Livolontiya: Angumalini ema-anyanisi akho?

Umtsengisi 2: Abita 35 ¢.

Livolontiya: Ngicela emaphakethe lamatsatfu.

Umtsengisi 2: Kute lokunye lokufunako?

Livolontiya: Kute, ngiyabonga. Ngiyacolisa make, sikhatsi sini?

Make: Igabence insimbi yesitsatfu entsambama.

Livolontiya: Hawu selishonile! Ngiyabonga, sala kahle make!

Make: Hamba kahle!

ACTIVITIES:

1. In this Mini-Drama the Volunteer has short conversations with four different people, a man on the street, two different sellers at the market, and a woman. Pair off into groups of two with one student playing the Volunteer and the other playing the role of one of the other people. Memorize the exchange involving your two characters. When everyone is ready, read the entire drama through so your teacher can help you with the pronunciation. Finally, act out the drama in its entirety. The person playing the Volunteer will change three times.

2. Two students will create a spontaneous drama. The class should decide upon a situation and tell the students what that situation is. The two students should then create their own dialogue lasting approximately 2 minutes. When they are finished two other students should participate, until all the students in the class have had a chance.

3. Write a short dialogue or narrative of your own. Use phrases you have learned in the last three lessons. Try not to look back at the dialogues. When you have completed your piece exchange it with that of another student. He or she should make any corrections necessary then read it aloud to the class. You, in turn, will read another student's written work aloud. Finally, after your piece has been returned, have your teacher make any remaining corrections.

GRAMMAR NOTES

1. The /-kho/ of akho means 'your.' The /a-/ refers to the preceding word, emazambane 'potatoes.'

2. The /-ile/ ending on the verb form selishonile is a special ending used with verbs when the action of the verb is completely finished and a new state is achieved. For instance, you could say 'I am sitting down' using the usual /-a/ ending on the verb, but to say 'I have sat down' meaning you have finished the action and are now in a sitting position you would use the /-ile/ ending. This is called a "state of being" verb and is discussed in your Grammar Handbook, Section 14.1.

TIKHUMBUTO

EVALUATION ACTIVITIES:

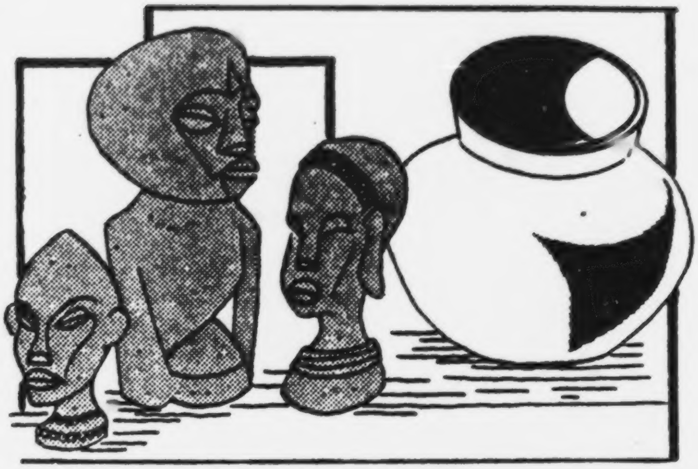
1. Are you able to buy food at the market using siSwati only? What problems do you have?

2. If you find that Swazis seem to be speaking too fast, practice listening to rapid siSwati by asking your teacher to give a short talk about the market at full speed.

3. The best way to evaluate your progress is to get outside the classroom and put yourself in situations where you are forced to speak siSwati only. Choose a field trip that will interest you. Go to a bar, or to the market or a restaurant. At first the frustrations will outnumber the satisfactions, but a sense of humor will turn learning experiences into good memories.

KUTSENGA IMISEBENTI YETANDLA

BUYING CRAFTS



Lesson Nine * Sifundvo Semfica

OBJECTIVES

Basic Material:

To learn the siSwati words for the many crafts you will find in the local markets.

Supplementary Material:

To listen to and understand a siSwati passage about the crafts market.

BASIC MATERIAL (Dialogue):

Susan: Hello Dlamini!

Dlamini: Yebo, hello Susan.

Susan: How much is this shweshwe?

Dlamini: It costs 15 emalangeni.

Susan: What is this?

Dlamini: It is a wooden bowl.

Susan: It is how much?

Dlamini: It costs 10 emalangeni.

Susan: Hawu, it is expensive! Simelane sells the wooden bowl for 8 emalangeni (Simelane wooden bowl he-it-calls 8 emalangeni).

Dlamini: Is there anything else you want?

Susan: I want to buy a necklace made of beads, a short stick, a shield, and table mats.

Dlamini: Here are the things you want.

Susan: Here is the money for them (here-it-is money of-them). Thank you. Stay well, Dlamini.

Dlamini: And for me, thank you. Go well, Susan.

CULTURAL NOTES

It is a good idea to bargain for crafts. Prices will vary from seller to seller so you should check all the stalls before buying.

-shweshe (si-/ti-) originated in Lesotho and are the traditional dress of the Basotho women. They are extremely popular in Swaziland and Botswana as well. The traditional style of tishweshwe has a skirt with an apron over it. You will find mostly wrap-around skirt these days. Most seamstresses will make or alter a skirt to fit you. Wash it in a solution of salt, vinegar, and water before wearing it the first time. This will prevent the color from rubbing off.

TINSHWANA LETIMCOKA (Kucoca):

Susan: Sawubona Dlamini!

Dlamini: Yebo, sawubona Suzeni.

Susan: Simalini lesishweshwe?

Dlamini: Sibita E 15.

Susan: Yini loku?

Dlamini: Ngumgcwembe.

Susan: Umalini?

Dlamini: Ubita E 10.

Susan: Hawu, udulile! Simelane umgcwembe uwubita E 8.

Dlamini: Kute lokunye lokufunako?

Susan: Ngifuna kutsenga ligcebesha, imolotjisi, lihawu, nematable-mat.

Dlamini: Nati tintfo lotifunako.

Susan: Nayi imali yato. Ngiyabonga. Sala kahle, Dlamini.

Dlamini: Nami, ngiyabonga. Hamba kahle, Suzeni.

ACTIVITIES:

1. Study the dialogue and pick out the words and phrases that you think you need. Practice saying them several times.

2. Using the 'market' on the next page and the Glossary at the end of the book make a list of all the items that you see. Then for each item formulate the question 'How much is the _______?' or 'How much is it?' Remember that the subject concord will change for each item.

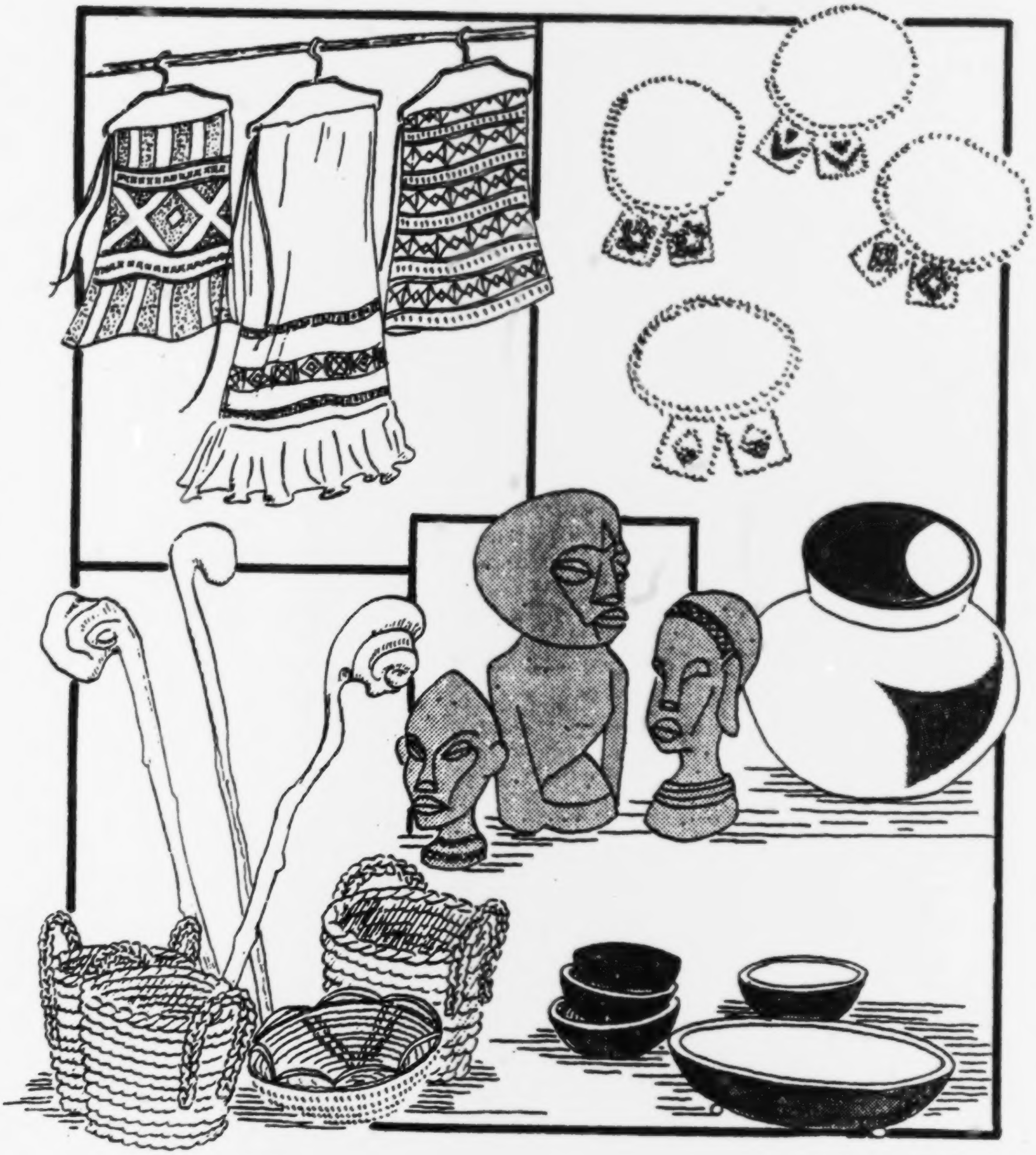
3. Pair off and practice shopping. One student should point to a craft and ask questions about it. The other student should be the seller and answer questions.

4. Using the 'market' do some shopping. One student should be the seller and the rest of the class should be potential customers. Using siSwati only the customers should inquire as to the price of items, bargain, and purchase a craft. Your teacher should help you only when necessary.

5. Practice the words ngumgcwembe and umgcwembe with your teacher.

GRAMMAR NOTE

We have given the numbers -siphohlongo and -imfica as the siSwati for 'eight' and 'nine' respectively. There are, however, other numbers that are sometimes used. For 'eight' you may see -sigobagalombili and for 'nine' -sigobagalolunye. Broken down these forms mean we-bend-finger-two and we-bend-finger-one. How do you think the meanings of these numbers came to be used for 'eight' and 'nine?'



SUPPLEMENTARY MATERIAL (Narrative):*

Susan wants to buy a shweshwe. Susan goes to the market. A shweshwe costs 7.50 emalangeni. Susan buys the shweshwe. She buys three wooden bowls. She wants to buy a grass mat, but it is too expensive.

NOTE

The wooden bowls you will find at the market are traditionally used for meat.

---

*See Teacher's Handbook, p. 27.

TINSHWANA TEKUTSASISELA:

Suzeni ufuna kutsenga sishweshwe. Suzeni uya emakethe. Sishweshwe sibita emalangeni lalisontfo nemashumi lasihlanu emasenti. Suzeni utsenga sishweshwe. Utsenga imigcwembe lemitsatfu. Ufuna kutsenga licansi, kodvwa lidulile.

ACTIVITIES:

1. Listen carefully as your teacher reads the passage slowly. Try to understand the passage without referring to the English translation.
2. Using the question word yini or the question particles -ni or -phi, develop some question-answer patterns based on the information in the passage. Practice these with another classmate.
3. Re-write the passage below. Have Susan buy other crafts. She should have a short discussion with the seller as to price.

Your teacher should correct any errors. Each student should then read his or her passage aloud to the class.

TIKHUMBUTO

EVALUATION ACTIVITIES:

1. Without looking back at the lesson provide the siSwati translation for the following:

   grass mat ______

   wooden bowls ______

   short sticks ______

   thing ______

   necklace made of beads ______

   Now check back to see if you have all the words spelled correctly and that you have used the singular and plural prefixes correctly.

2. Review the objectives of this lesson. Do you feel you have achieved them?

Basic Objectives:

Supplementary Objectives:

EMALANGA ELIVIKI, EMAGAMA ETINYANGA

DAYS OF THE WEEK, MONTHS OF THE YEAR

Lesson Ten * Sifundvo Selishumi

OBJECTIVES

Basic Material:

To be able to refer to days of the week or months of the year in the future, present, or past.

Supplementary Material:

To learn the siSwati words for the months of the year.

BASIC MATERIAL (Dialogue):

Susan:	Hello Bill!
Bill:	Yebo, hello Susan. What day is it today (it-is-how-many today)?
Susan:	It is Tuesday (it-is-the-two). Are you going to Luyengo on Friday?
Bill:	Yebo, I will go. I went there last week (of-week which-finished).
Susan:	Me, I went to Pigg's Peak last week. On the coming Monday I will go to Mhlambanyatsi.
Bill:	When will you go to America?
Susan:	I will go in June.
Bill:	Me, I will go in December.
Susan:	Wo, we will see! Stay well.
Bill:	Go well.

CULTURAL NOTES

1. There is always confusion in English when 'next' is used. If you are speaking on Monday and say 'next Friday' do you mean the nearest Friday, of that same week, or the Friday of the following week, some eleven days later? in siSwati the use of -tako meaning 'that which is coming' always refers to the given day in the following week. Thus 'next Friday' will always refer to the Friday of the week following the present week.

2. Swazi weeks begin on Monday and end on Sunday. This is clear from the use of the numbers -bili 'two,' -tsatfu 'three,' -ne 'four,' -hlanu 'five,' and -sontfo 'seven' in the words referring to the days of the week.

3. As with the numbers, siSwati uses English words for the months of the year. There are, of course, siSwati words for the months of the year and these will be introduced in the Supplementary Material. As a rule, however, you will be understood if you use the English versions.

TINSHWANA LETIMCOKA (Kucoca):

Susan: Sawubona Bill!

Bill: Yebo, sawubona Suzeni. Ngulesingakhi lamuhla?

Susan: NguLesibili. Utakuya eLuyengo ngeLesihlanu?

Bill: Yebo, ngitakuya. Bengiye khona negliviki leliphelile.

Susan: Mine, ngiye eSipiki ngeliviki leliphelile. NgeMsombuluko lotako ngitakuya eMhlambanyatsi.

Bill: Utakuya nini eMelika.

Susan: Ngitakuya nga-June.

Bill: Mine, ngitakuya nga-December.

Susan: Wo, sitakubona. Sala kahle.

Bill: Hamba kahle.

LAMANYA EMAGAMA:

kusasa ______

kusasa ekuseni ______

kutsangi (kutsanti) ______

ngenyanga lephelile ______

ngenyanga lelitako ______

ngemnyaka lophelile ______

ngemnyaka lotako ______

manje ______

masinyane ______

ngeliviki lelitako ______

ACTIVITIES:

1. Using the question ngulesingakhi lamuhla? practice the days of the week until you know them by heart.

2. Pair off with another classmate. Write a dialogue using the following phrases:

   I will buy a shweshwe on Saturday.
   Moondog will drink tjwala on Monday.
   They will eat meat at Luyengo.

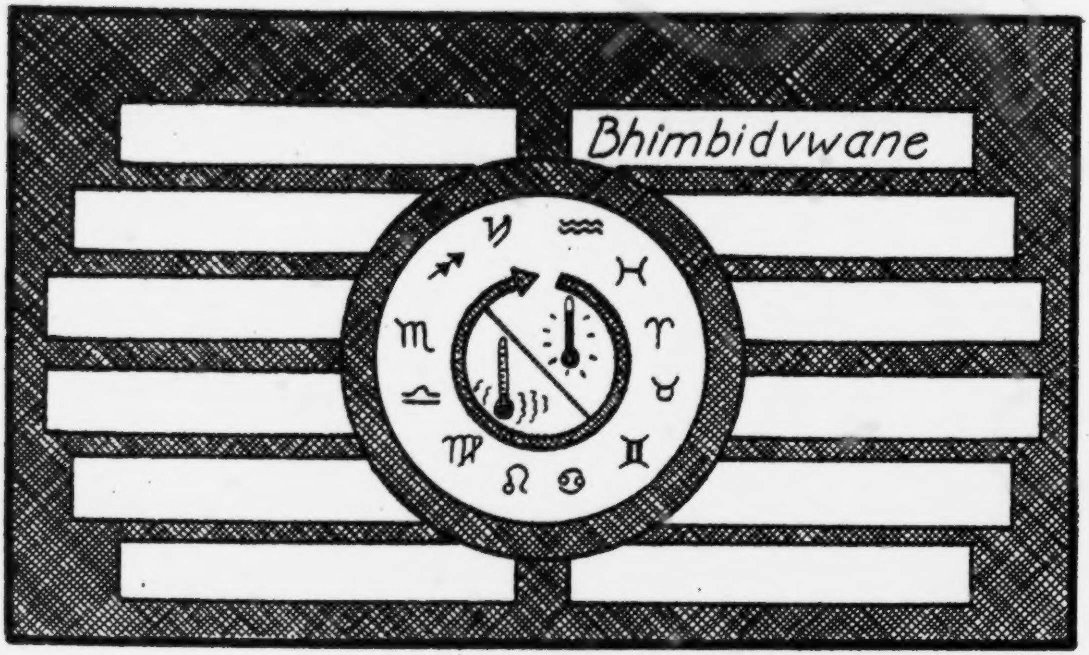
   Practice the dialogue and present it to the rest of the class.

3. If you know where you will be working in Swaziland add the sentence 'I will go to ____________' to the Recitation you learned earlier to explain yourself. Be sure to use the future tense.

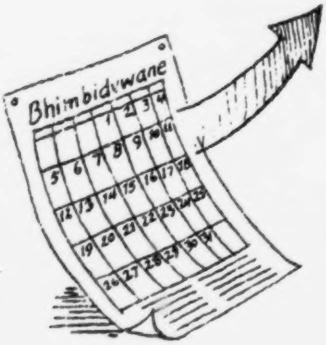
GRAMMAR NOTES AND REFERENCES

1. The form bengiye represents the perfect continuous tense. It should be translated 'I had been going' referring to an action in the past that was completed. Your progress in siSwati will not be impeded should you choose to ignore it. The past tense is discussed in Lesson 13 of the Grammar Handbook. The continuous marker /be-/ is discussed in Section 17.2

2. The future tense is formed using -taku- as in utakuya meaning 'you will go.' A complete discussion of the future tense is to be found in your Grammar Handbook, Lesson 16.


Bhimbidvwane

______	______	______	______	______	______	______
5	6	7	8	9	10	11


Bhimbidvwane
1 2 3 4
5 6 7 8 9 10 11
12 13 14 15 16 17 18
19 20 21 22 23 24 25
26 27 28 29 30 31

SUPPLEMENTARY MATERIAL (Construct-a-log):

Jane: Today is Sunday, tomorrow is which day (is-how-many)?

Rip: Tomorrow is ________________________.

Jane: Christmas is in which month (is-where month)?

Rip: Christmas is in ________________________ (English).

________________________ (siSwati).

Jane, New Years is in which month (it is-where month)?

Jane: New Years is in ________________________ (English).

________________________ (siSwati).

The sixth month of the year is which (the month sixth of-the-year is who)?

Rip: It is ________________________ (English).

________________________ (siSwati).

You were born in which month?

Jane: In ________________________ (English).

________________________ (siSwati).

Rip: Wo, you are a Taurus. Me, I was born in

________________________(English).

________________________(siSwati).

I am a Leo!

NOTE

If you are interested in knowing why the Swazi months have the names they do, read the article by G. D. Dlamini in Lulwini LwesiSwati in the volume published by Shuter and Shooter, 1978.

TINSHWANA TEKUTSASISELA (Kwakha Indzaba):

Jane: Lamuhla liSontfo, kusasa ngulesingakhi?

Rip: Kusasa ngu ________ I ________.

Jane: Khisimusi ungayiphi inyanga?

Rip: Khisimusi unga ________ II ________ (siInglisi).

ungenyanga ye ________ II ________ (siSwati).

Jane, Ncibijane yena ungayiphi inyanga?

Jane: Ncibijane unga ________ II ________ (siIngisi).

ungenyanga ya ________ II ________ (siSwati).

Inyanga yesitfupha emnyakeni ngubani?

Rip: Ngu ________ II ________ (siIngisi).

Yi ________ II ________ (siSwati).

Wena watalwa ngayiphi inyanga?

Jane: Nga ________ II ________ (siIngisi).

Nge ________ II ________ (siSwati).

Rip: Wo, unguThorasi. Mine ngatalwa nga

________ II ________ (siIngisi).

________ II ________ (siSwati).

NginguLeo!

I

uMsombuluko
Lesibili
Lesitsatfu
Lesine
Lesihlanu
uMgcibelo
Lisontfo

II

Bhimbidvwane
January
April
Ingongoni
December
May
Mabasa

Inkhwekhweti
Ingci
August
July
Kholwane
Inhlaba
June

ACTIVITIES:

1. Ask your teacher for the siSwati expression for Easter. Find out which month Incwala is celebrated. Formulate questions similar to those in the dialogue.

2. Use the first sentence of the dialogue, changing the name of the day each time. Practice the pattern lamuhla __________, kusasa ngulesingakhi? and the answer until you are familiar with the days of the week.

3. Write the signs of the zodiac and the dates for each on the board. Have the first student state which sign he or she was born under, and during which month. Then the student should ask his or her neighbor which month they were born in. Repeat the pattern until everyone has had a chance to participate. Use both the siSwati and the English words for the names of the months.

GRAMMAR NOTES

1. /-nga-/ is a form of the copula /-ngu-/.

2. Notice that the form ungenyanga is followed by ya or ye. Likewise nga and nge vary. The rule is simple. Use ya or nga when the first letter of the next word is a consonant. When the first letter of the next word is a vowel use ye or nge. Thus,

   Khisimusi ungenyanga ye Ingongoni.

   Ncibijane ungenyanga ya Bhimbidvwane.

   Nga Mabasa.

   Nge Inkhwekhweti.

TIKHUMBUTO

EVALUATION ACTIVITIES:

1. Review the objectives of this lesson. Can you use the future tense? It is not difficult to change a sentence to the future from the present tense. If you are having problems you should read over Section 16.1 in your Grammar Handbook.

2. Can you use the siSwati words for the days of the week?

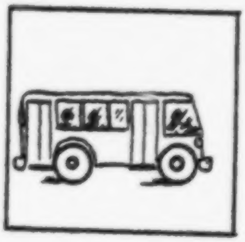
3. Do you know the siSwati words for the months of the year? In most cases you can use the English terms and be understood, but the Swazis will be impressed if you know the siSwati terms.

4. What's your biggest frustration at this point? You are now one-third of the way through this book. Take some time from your class period and discuss your progress with your teacher. Share your problems and ideas with your classmates. If you find you all share certain weaknesses take time now to remedy them.

5. This would be a good time to review the first 10 lessons.

KUVAKASHA

GOING PLACES



Lesson Eleven * Sifundvo Selishumi Nakunye

OBJECTIVES

Basic Material:

To learn the basic vocabulary and phrases concerning travel in Swaziland.

Supplementary Material:

To be able to explain to someone where it is you want to go.

Basic Material (Mini-Drama):

Teacher:	Susan, where are you going today?
Susan:	I am going to Nhlangano. I will go by bus.
Teacher:	Tim, where are you going today?
Tim:	I am going to Mhlambanyatsi. I will ask for lifts.
Ralph:	I am going to Mhlambanyatsi myself. Do you want to ride?
Tim:	Yes! It's good then.
Susan:	Teacher, do you know when the bus which goes to Nhlangano goes?
Teacher:	Yes, it goes at 1:30 P.M.
Susan:	Thank you.
Teacher:	When will you return to Mbabane?
Susan:	I will return in the month that's coming.

CULTURAL NOTE

Etiquette on Swazi buses is similar to that on buses anywhere. You should always be prepared to offer your seat to an elder, or to a woman carrying a small child. For longer rides you should take food and take enough of it to share with your seat-mate and anyone else you might be conversing with during the trip.

TINSHWANA LETIMCOKA (Umdladlwana):

Thishela: Suzeni, uyaphi lamuhla?

Suzeni: Ngiya eNhlangano. Ngitaw'hamba ngebhasi.

Thishela: Thimu, uyaphi lamuhla?

Thimu: Ngiya eMhlambanyatsi. Ngitaw'cela emalif'thi.

Ralph: Ngiya eMhlambanyatsi nami. Ufuna kukhwela?

Thimu: Yebo! Kuhle-ke.

Suzeni: Thishela, uyati kutsi ibhasi leya eNhlangano ihamba nini?

Thishela: Yebo, ihamba nga 1:30 P.M.

Suzeni: Ngiyabonga.

Thishela: Utaw'buyela nini eMbabane?

Suzeni: Ngiyaw'buyela ngenyanga letako.

LAMANYE EMAGAMA

kusasa

kusasa ekuseni

ebusuku

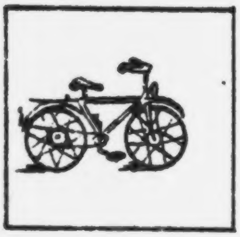
ngeliviki lelitako

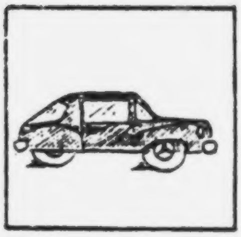
ACTIVITIES:

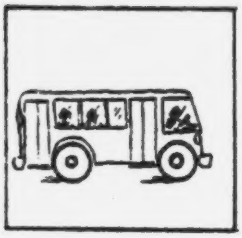
1. Study the dialogue. Practice it with your classmates several times. Memorize one part. Act it out together from memory.
2. Use the additional words in the dialogue. Add 3-4 new place names as well.
3. Study the way the verbs kuhamba and kuya are used in the dialogue. What is the difference between them?
4. Collect the words for 'by foot,' 'by automobile,' 'by bicycle,' and 'by plane.' Make new sentences with all of these expressions. Use the illustration on page 105.
5. Pair off with another student. Together write a short dialogue using some of the additional words, some new place names, and an expression like 'by foot.' When you have practiced your dialogue, act it out for the class.

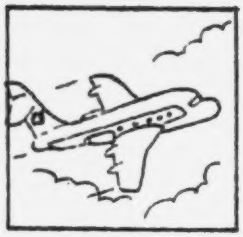
GRAMMAR NOTES AND REFERENCES

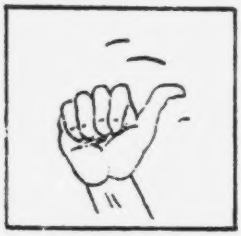
1. There are two future tenses in siSwati. One is formed with the marker /-taw'-/ and the other with the particle /-yaw'-/. Besides /-taw'-/ you will see /-to-/ and /-ta-/ sometimes. As variants of /-yaw'-/ you will see /-yo-/ and /-ya-/. See Lesson Sixteen of your Grammar Handbook for a discussion of the future tense.
2. Adding /-ke/ to the end of a phrase is both colloquial and somewhat emphatic. It is used often. There are no clearcut rules as to when you should use the particle. Listen for it in conversations.

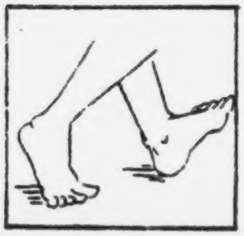










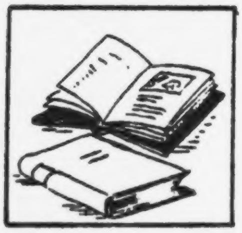


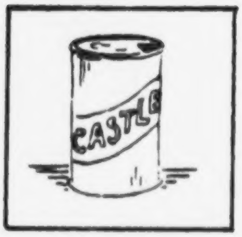
Uyaphi ?

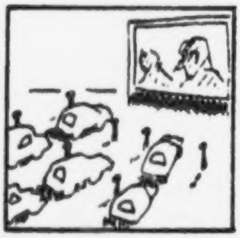
Nqiya ____________________

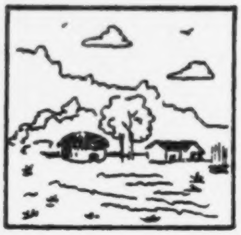
Nqihamba nqe- ______________

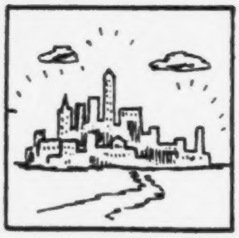
____

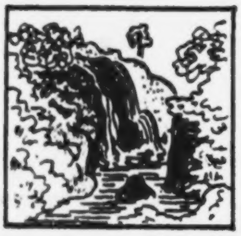












SUPPLEMENTARY MATERIAL (Recitation):

Hello ____________. I am a volunteer. I want to go to ________. Are you going there? Is it far to _________________? Thank you very much ___________________. Go well ___________________.

TINSHWANA TEKUTSASISELA (Silandzelo):

Sawubona ______________. Ngilivolontiya. Ngifuna kuya
e-
ka-} ______________. Uya khona yini? Kukhashane yin
e-
ka-} ________________? Ngiyabonga kakhulu ______________.
Hamba kahle __________________________.

ACTIVITIES:

1. Fill in the blanks in the dialogue with the name of a friend and the place name of somewhere you are likely to go. Practice the dialogue. It is the sort of conversation you might have when hitch-hiking.

2. Place names have the prefix /e-/ or /ka-/ when they are used as destinations. Collect the names of several Swazi towns and learn their correct destination markers. For a complete discussion of location and destination markers read through Lesson Eighteen in your Grammar Handbook.

3. Hitch-hiking is the most popular form of transport for many Swazis and for most volunteers! If you have the chance hitch-hike into town or down the road. Use the phrases you have learned in this lesson.

TIKHUMBUTO

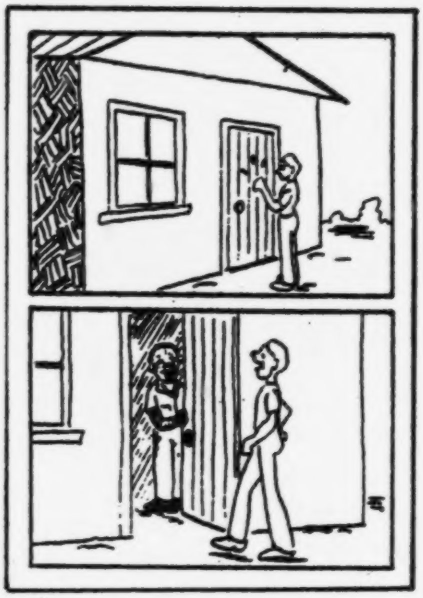
EVALUATION ACTIVITIES:

1. Can you inquire as to the time the bus will come? If you were hitch-hiking, could you explain yourself and indicate where you wanted to go? What phrases do you wish you could say?

2. Locate a map of Swaziland (See Special Skills Handbook). Do you know the Swazi name for all the towns?

TIVAKASHI

VISITORS



Lesson Twelve * Sifundvo Selishumi Nakubili

OBJECTIVES

Basic Material:

To be able to greet and welcome visitors to your home.

Supplementary Material:

To practice typical "visiting" conversations.

BASIC MATERIAL (Dialogue):

Simelane: Knock, knock, knock.

Tim: Enter. Oh, hello Simelane!

Simelane: Yebo, Tim. How are you?

Tim: I'm fine, Simelane (I-there, Simelane, I-can-hear-you). Come in.

Simelane: Thank you, Tim.

Tim: Here is a chair, Simelane. Sit down. Simelane, what do you want to drink?

Simelane: What do you have?

Tim: There's beer, guava juice, orange juice, tea ....

Simelane: Stop! I want beer, Tim. But you have which kind of beer?

Tim: I have Castle, Black Label, Sibhimbi, Amstel ...

Simelane: It's o.k. I want Castle.

Tim: Here it is.

Simelane: Thank you. Hmm.....it's refreshing! Thank you, Tim, I enjoyed it. Stay well.

Tim: Go well!

CULTURAL NOTE

Swazis are very friendly and visit each other frequently, usually without notice. You should always offer your guests something to drink and/or eat. Tea or beer, depending on the time of day, are the most common beverages. Remember to use your right hand when handing someone a glass or plate of food.

TINSHWANA LETIMCOKA (Kucoca):

Simelane: Nco, nco, nco.

Thimu: Ngena. Oh, sawubona Simelane!

Simelane: Yebo, Thim. Unjani?

Thim: Ngikhona, Simelane, ngingeva wena. Ngena.

Simelane: Ngiyabonga Thim.

Thim: Nasi situlo Simelane. Hlala phansi. Simelane, ufuna kunatsani?

Simelane: Unani?

Thim: Kukhona ibhiya, igwava-jusi, iorentji-jusi, litiya .....

Simelane: Mani! Ngifuna ibhiya Thim. Kodvwa unabhiya muni?

Thim: Ngine-Khasela, iblekhi-leybeli, sibhimbi, iamsteli, ...

Simelane: Kulungile. Ngifuna iKhasela.

Thim: Nayi-ke.

Simelane: Ngiyabonga. Hmmm...... iyacabula! Ngiyabonga Thim, sengibusile. Sala kahle.

Thim: Hamba kahle.

ACTIVITIES:

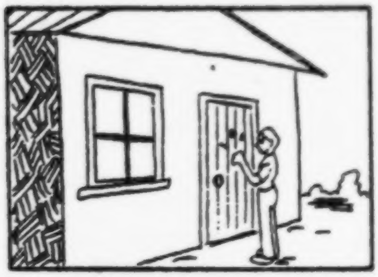
1. Practice making the knocking sound nco, nco, nco. Are you getting the click right? One half of the class should make the knocking sound, the other half should respond with "Ngena." Be careful with the /ng-/ sound.

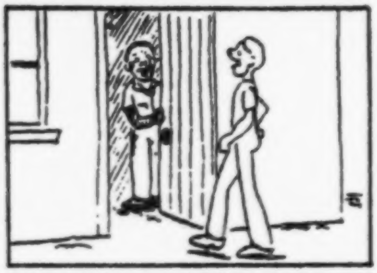
2. Read through the dialogue several times so that you are familiar with it.

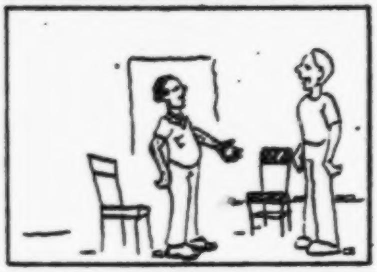
3. Mime the dialogue while other classmates read the lines for you. One student should go outside the classroom and knock. The other student should ask him/her in and offer a chair, inquire as to what he/she would like to drink, etc.

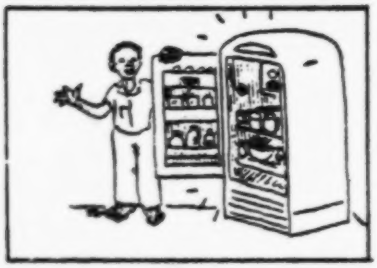
4. Pair off with another student. Each pair of students should re-write the dialogue, adding a few new phrases. You might inquire about the work of the visitor, or ask him/her where they have come from. When you have practiced the dialogue act it out for the rest of the class.

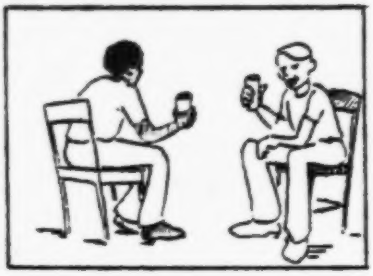
5. Write an appropriate dialogue on the illustration on the following page. Be creative. Compare your work with other students.











SUPPLEMENTARY MATERIAL (Role Play)*:

Have members of the class play each role. Your teacher should play one of the roles. Have the neighbor and his/her spouse visit the volunteer and his/her spouse or friend. Spend at least 3-4 minutes conversing.

Peace Corps Volunteer
Spouse or friend of Peace Corps Volunteer
Neighbor
Spouse of Neighbor

---

*See Teacher's Handbook, page 37.

TINSHWANA TEKUTSASISELA (Umdlalo Wokulingisa):

ACTIVITIES:

1. Suggest some other "role-plays" to your teacher that are variations on the suggested theme.

2. Rather than asking a guest what they want to drink, change some of the lines in the dialogue so that you can ask a guest what they want to eat. Mention the names of some foods you might have around the house.

3. Combine the phrases you have learned in this lesson with those in other lessons. Write out a short dialogue in which the person knocking at the door is a stranger. He/she should identify him/herself and ask directions. The person in the house might ask the visitor in for a drink. Make the dialogue fairly short. When you are finished each member of the class should read his/her dialogue for the rest of the class.

4. During your tea break today, treat other volunteers in your training program as guests. Offer to get them something to drink.

5. Put one of your role-plays on tape and come back to it later for review.

TIKHUMBUTO

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EVALUATION ACTIVITIES:

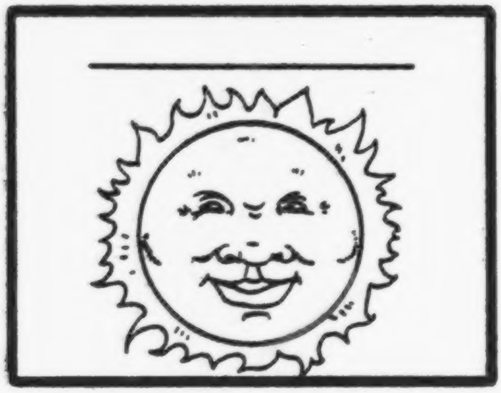
1. Although you are not settled in a house yet you can still ask a friend to join you in a beer or some tea. Always start off conversations in siSwati rather than English. Try asking someone to join you for a beer. Can you carry on the questions in siSwati? Take some notes here about the experience, noting the things you wanted to say in siSwati, but could not. How much of your conversation was in siSwati? How much in English?

2. Review the Objectives for this lesson. How well have you fulfilled them?

3. How well do you pronounce the sound /ng-/? Write here the sounds you are having trouble with.

SIMO SELITULU

WEATHER



Lesson Thirteen * Sifundvo Selishumi Nakutsatfu

OBJECTIVES

Basic Material:

To be able to describe and comment on the weather, both in Swaziland and in your home state.

Supplementary Material:

To increase familiarity with phrases concerning the weather.

BASIC MATERIAL (Narrative):

The summer in Swaziland begins in the month of September. It is very hot in summer. People grow crops during summer. The sky, it thunders, it rains a lot also, in the summer. Autumn begins in the month of April. Winter begins in the month of June. In the winter it is cold. Spring begins in the month of August.

CULTURAL NOTE

Traditionally crops that were planted in the summer were never eaten until after the Incwala festival in late December or early January. During the Incwala the King "iluma" or "ilahla liselwa," 'bites' or 'throws away an edible calabash.' This act indicates that the people may now begin eating their crops. Due to the increasing commercialization of crop production the eating of a fresh vegetable during the Incwala festival is no longer as significant as it was. There are people, however, who still refuse to eat fresh vegetables before the ceremony, and you should be aware that they will refuse vegetables if you offer them at your home.

TINSHWANA LETIMCOKA (Kulandzisa):

Lihlobo kaNgwane licala ngenyanga yeNyoni. Kuyashisa kakhulu ehlobo. Bantfu balima emasimu abo ehlobo. Litulu, liyadvuma, liyana kakhulu futsi ehlobo. Likwindla licala ngenyanga yaMabasa. Busika bucala ngenyanga yeNhlaba. Ebusika kumakhata.

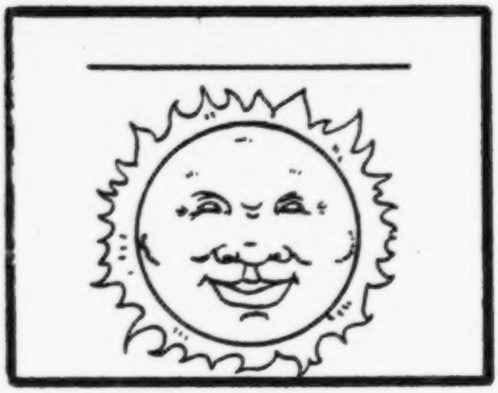
Intfwasahlobo icala ngenyanga yeNgci.

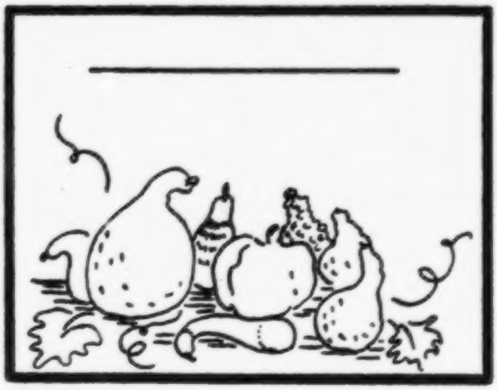
ACTIVITIES:

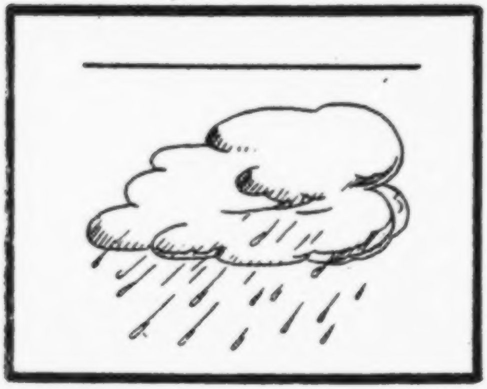
1. Listen as your teacher reads the narrative aloud. When he/she reads it a second time, repeat the phrases carefully.
2. Rewrite the narrative using the weather conditions for the northern hemisphere.
3. Using the illustration on the following page, label the seasons and then explain the differences between the seasons in Swaziland and your home in the United States.
4. Be a weatherman (weatherperson) for Swazi TV! Using lamuhla 'today' and kusasa 'tomorrow' write out a brief forecast. Predict that tomorrow the rain will begin.

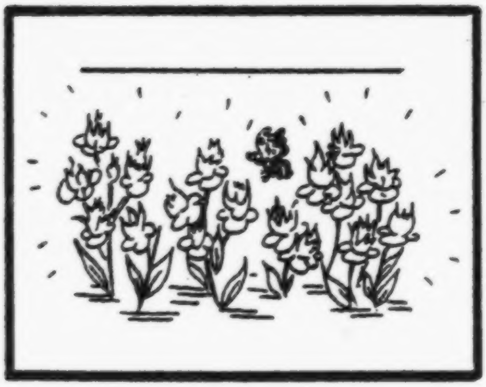
GRAMMAR NOTE

Notice that the words for summer, winter, etc, use the location marker /e-/ to indicate 'in the summer,' 'in the winter,' and so on.









SUPPLEMENTARY MATERIAL (Cummings Device):

Teacher: It is cold when?

Susan: It is cold (in) ______________________________.

Teacher: ____________________________ when?

Susan: _________________ in the month of ___________________.

Teacher: It begins to rain when?

Susan: It begins in the month of ____________________________.

Teacher: Autumn begins when?

Susan: It begins in the month of ________________________.

Teacher: What begins in the month of August?

Susan: ____________________ begins in the month of August.

TINSHWANA TEKUTSASISELA (Kugcwalisa Ngemagama Etikhaleni):

Thishela: Kumakhata nini?
Suzeni: Kumakhata ________ A ________.
Thishela: ________ B ________ nini?
Suzeni: ________ B ________ ngenyanga ________ A ________.
Thishela: Licala nini kuna?
Suzeni: Licala kuna ngenyanga ________ A ________.
Thishela: Likwindla licala nini?
Suzeni: Licala ngenyanga ________ A ________.
Thishela: Yini lecala ngenyanga yeNgci?
Suzeni: ________ B ________ icala ngenyanga yeNci.

A

yeNyoni
Kholwane
ebusika
etintsabeni
yaMabasa

B

kushisa
kumakhata
lihlobo
intfwasahlobo

ACTIVITIES:

1. Practice the dialogue with the blanks filled in.

2. Add two more questions to the dialogue. Use the question particle /nini?/.

3. Have your teacher ask questions like "When is it hot?," "When does winter begin?," etc. See who can answer the most questions without making a mistake.

4. Do you remember when you use /ya-/ or /ye-/ before the name of a month? If you do not remember the rule, go back to Lesson Ten in this book.

TIKHUMBUTO

EVALUATION ACTIVITIES:

1. Without referring back to the lesson can you briefly comment on today's weather?

2. For review list the names of the months here. Beside the appropriate months sketch a small sun, rain, crop, or something that symbolizes the weather during that month.

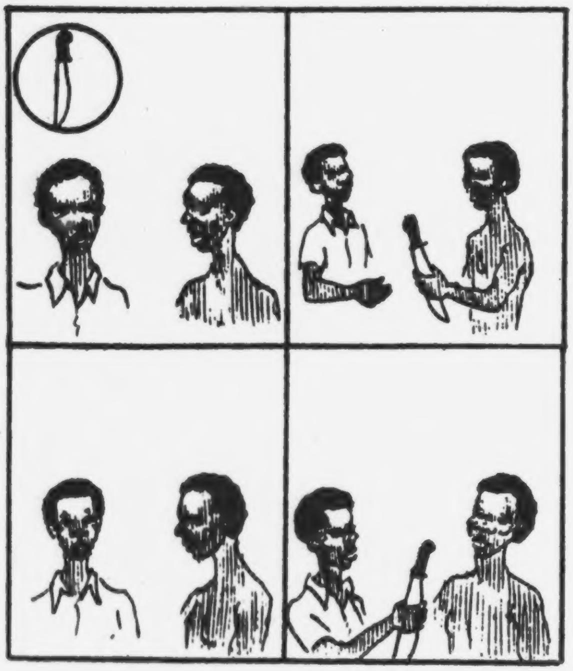
3. Can you describe weather patterns in your home state?

4. Try listening to a radio or TV weather forecast.

5. Can you accomplish the objectives for this lesson?

KUCELA NEKUBOLEKA

REQUESTS AND BORROWING SOMETHING



Lesson Fourteen * Sifundvo Selishumi Nakune

OBJECTIVES

Basic Material:

To be able to borrow something from somebody.

Supplementary Material:

To be able to explain or understand an explanation of how to use an unfamiliar object.

BASIC MATERIAL (Dialogue):

Gary:	Knock, knock, knock.
Mandla:	Yebo. Come in! Hello Gary!
Gary:	Yebo, Mandla. I will ask to borrow your pot.
Mandla:	Which kind?
Gary:	Your pot which is big, which is black, which is heavy.
Mandla:	Wo, o.k., Gary, here it is. And me, I ask to borrow, friend.
Gary:	What?
Mandla:	I borrow the small tape recorder.
Gary:	O.K. Come, you will pick it up.
Mandla:	Thank you, Gary, I will fetch it this afternoon.
Gary:	And me, I thank you friend. Stay well.
Mandla:	Go well, Gary. I will see you this afternoon.

CULTURAL NOTE

Borrowing things is common. You should listen carefully, however, to how the request is made. Ngicela ipenseli means 'I am asking for a pencil.' Ngicela kuboleka ipenseli or Ngicela kutjeleka ipenseli both mean 'I am asking to borrow a pencil.' If you just use -cela you are under no obligation to return the item. Using -cela with kuboleka or kutjeleka indicates that you will return the item. When kitchen items are borrowed it is not uncommon to return them with something in them, like a piece of fruit, or some baked goods.

TINSHWANA LETIMCOKA (Kucoca):

Gary: Nco, nco, nco.

Mandla: Yebo. Ngena! Sawubona Gary!

Gary: Yebo, Mandla. Ngitaw'cela kuboleka ibhodo lakho.

Mandla: Lelinjani?

Gary: Lebhodo lakho lelikhulu, lelimnyama, lelisindzako.

Mandla: Wo, kulungile, Gary, nali. Nami, ngicela kuboleka, mngani.

Gary: Ini?

Mandla: Ngiboleka ithephu rekhoda lencane.

Gary: Kulungile. Wota utaw'yitsatsa.

Mandla: Ngiyabonga, Gary, ngitaw'yilandza entsambama.

Gary: Nami, ngiyabonga mngani. Sala kahle.

Mandla: Hamba kahle, Gary. Ngitaw'kubona entsambama.

LAMANYE EMAGAMA

kutjeleka

kutsatsa

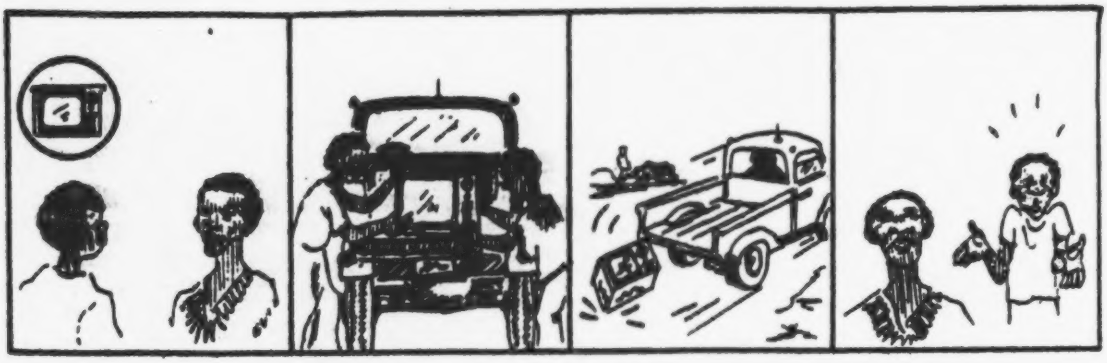
kutfwala

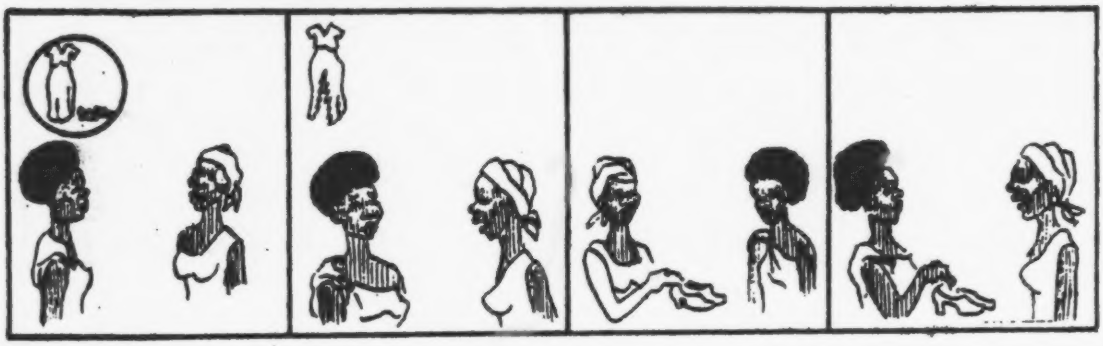
ACTIVITIES:

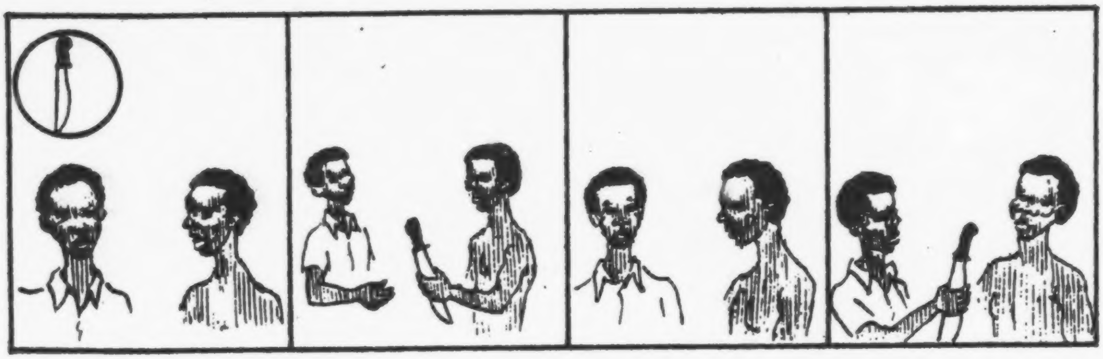
1. Read through the dialogue carefully. Listen to your teacher read the dialogue.
2. Pair off with another classmate and practice the dialogue.
3. Change the dialogue to borrow something besides the pot. Pick another noun like libholo. Ask your teacher how to say 'your' with -kho so you can use different nouns.
4. Collect several classroom items like a pencil, a pen, a book, a chair, etc. Make sure you know the siSwati words for these items. Take turns borrowing an item from each other.
5. For the situations illustrated on the next page, write the dialogue which would be appropriate.
6. Write a narrative describing each of the illustrated situations.

GRAMMAR NOTES AND REFERENCES

1. The particle /-kho/ is a possessive form meaning 'your.' It requires a prefix that refers to the noun that precedes it. The prefixes differ according to the noun class of the noun. Possessives are discussed in Lesson Eleven of your Grammar Handbook.
2. The /leli-/ particle in lelikhulu, lelimnyama, lelisindzako refers to the noun libhodo. Each of the modifiers -khulu, -mnyama, -sindzako takes a different prefix depending on the noun class of the noun that they modify. See your Grammar Handbook, Lesson Nineteen.







SUPPLEMENTARY MATERIAL (Operation)*:

How to Operate a Cassette Player

1. First, push the button which says "reject."
2. Then you put the cassette here, and then you shut it.
3. If/when you want to record you push the buttons that say (which-are-written to-say) "play" and "record" simultaneously.
4. Push the button which is written to say "stop."
5. Push the button which is written to say "rewind."
6. If/when you want to listen, push the button which is written to say "play."

---

*See Teacher's Handbook, page 25.

TINSHWANA TEKUTSASISELA (Kulayela):

Kusebentisa iKhasethi-pleya

1. Kokucala, ucindzetela likinobho lelibhalwe kutsi "reject."
2. Bese ufaka ikhasethi lapha, bese uyavala.
3. Uma ufuna kurekhoda, ucindzetela emakinobho labhalwe kutsi "play" "record" kanyekanye.
4. Cindzetela likinobho lelibhalwe kutsi "stop."
5. Cindzetela likinobho lelibhalwe kutsi "rewind."
6. Uma ufuna kulalela, cindzetela likinobho lelibhalwe kutsi "play."

ACTIVITIES:

1. Draw the buttons on an imaginary tape recorder. Go through the instructions several times pushing the buttons according to the directions.

2. Choose from the following activities and write out the instructions for doing it. Give the directions to a fellow student and see if he/she performs the activity correctly.

close the door	(kuvala umnyango)
write your name	(kubhala ligama lakho)
carry the book	(kutsatsa incwadzi)
open the window	(kuvula lifasitela)
stand up, speak siSwati	(kusukuma, kukhuluma siSwati)

3. Have your teacher explain how to make tjwala or emasi. Listen carefully. Try to write down the words you do not understand.

GRAMMAR NOTES AND REFERENCE

To give commands you simply use the verb with no subject concord. Sukuma 'stand up,' khuluma 'speak,' gijima 'run.' In these cases the /u-/ meaning 'you' is understood. The /u-/ may also be present as it is in the Supplementary Material. Commands are discussed in Section 7.1 of your Grammar Handbook.

TIKHUMBUTO

EVALUATION ACTIVITIES:

1. Ask a teacher from another class or one of the people working on your training program to borrow something like a pencil or newspaper. If the person lends you the item, you have succeeded.

2. Explain how to do something that you do well. Ask your teacher for 4-5 new verbs that can be used for instructions. Try to explain something fairly complicated like a recipe, rules for a game, how to find a book in the library, etc.

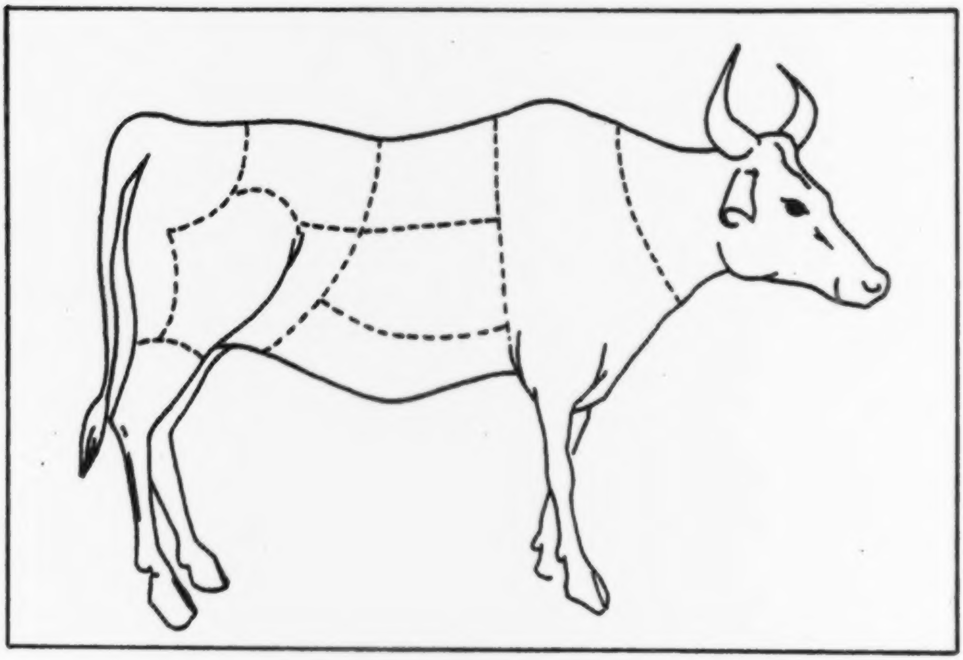
3. Review the Objectives for this lesson. Write them here and assess your progress.

Basic Objective:

Supplementary Objective:

KOSA INYAMA

ROASTING MEAT



Lesson Fifteen * Sifundvo Selishumi Nesihlanu

OBJECTIVES

Basic Material:

To understand the importance of meat as served at social functions.
To be able to comment appropriately on the subject.

Supplementary Material:

To learn the siSwati terms for the different cuts of beef.

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BASIC MATERIAL (Narrative):

> Meat is the food which is uppermost (important) in Swaziland. In houses that are rich meat is eaten everyday. If/when there is a feast meat should be there. To roast meat is a common thing in Swaziland. In Swaziland we usually roast the meat of the cow. The meat that is to be roasted is cut into strips, put in salt, put in sticks, and then roasted on coal. Meat in Swaziland is served in wooden bowls.

CULTURAL NOTE

Meat plays a very important role in the Swazi culture. When a cow is slaughtered the men eat certain portions of it and the women eat others. For instance, men usually eat the head, and women usually eat the liver. These traditions are no longer rigidly adhered to, but you should be aware of them.

When eating meat from your bowl always use your right hand. If you have a large bone you may use your left hand to hold it, but always use your right hand when taking anything from a common bowl.

Chicken does not have the same status as meat (beef, lamb, pork, etc.) in the culture. If you have guests it is better to serve meat if you have it.

TINSHWANA LETIMCOKA (Kulandzisa):

Inyama kudla lokumcoka kaNgwane. Emitini lenjingile inyama idliwa onkhe emalanga. Uma kunemudlo inyama ifanele kubakhona. Kosa inyama yintfo levamile kaNgwane. KaNgwane sivamise kosa inyama yenkhomo. Inyama letokosiwa iyabengwa, ifakwe luswayi, ifakwe etintsini, bese yosiwa emalahleni. Inyama kaNgwane iphakelwa emgcwembeni.

LAMANYE EMAGAMA

-hloko (iN-/tiN-) ____________________

-so (li-/eme-) ____________________

-lomo (um-/imi-) ____________________

-bhambo (li-/tiN-) ____________________

-su (si-/ti-) ____________________

-phondvo (lu-/tiN-) ____________________

-gogodla (um-/imi-) ____________________

-colo (li-/ema-) ____________________

-sila (um-/imi-) ____________________

-selo (iN-/tiN-) ____________________

-lente (um-/imi-) ____________________

-phanga (si-/ti-) ____________________

ACTIVITIES:

1. Listen carefully as your teacher reads the narrative. Do you hear one part of each word being lengthened or drawn out? In the greeting Sanibonani the second-to-last syllable is usually lengthened so it sounds like Sanibonaaani. Underline any vowels that sound longer as your teacher reads the narrative. This lengthening of vowels is very distinctive in siSwati.

2. After you have studied and listened to the narrative, write down the first and last word in each sentence and then see if you can re-state the narrative using only these cues.

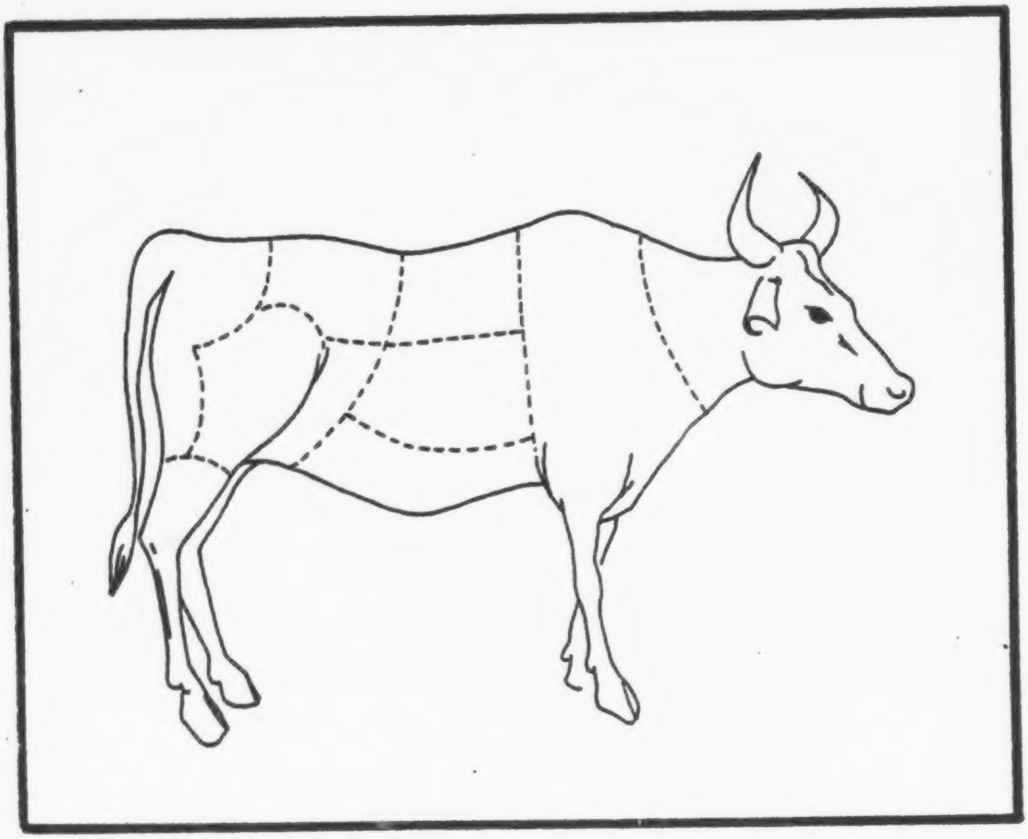
3. Learn the meanings of the words in the Lamanye Emagama (cuts of meat) list. Pair off with another student and write a short dialogue. Imagine that you are at a feast where meat is being served. Which piece do you want?

4. Act out your dialogue for the rest of the class.

5. Discuss your impressions as to the role that eating meat plays in Swazi culture. Do you think that cattle are considered a sign of wealth simply because people like to eat meat? Ask your teacher to tell you about the holidays that involve slaughtering a cow.

GRAMMAR NOTE

The form sivamise in the fifth sentence of the narrative is a verb based on the verb kuvamisa meaning 'to often.' It is one of several verbs in siSwati that are used in what we call a "double verb" construction. With double verb constructions there are always two verbs. In this example si 'we' + vamise 'often' is followed by the verb kosa 'to roast.' The whole expression sivamise kosa means 'we often roast.'



SUPPLEMENTARY MATERIAL (Cummings Device):

Teacher: Susan, what is this?

Susan: It is ______________________________.

Teacher: Tim, is this a leg?

Tim: No, that is not a leg, it is a ________________________.

Teacher: Gary, I am pointing at what?

Gary: You are pointing at __________________________.

TINSHWANA TEKUTSASISELA (Kwakha indzaba):

Thishela: Suzeni, yini loku?

Suzeni: ______________________________.

Thishela: Thim, ngumlente lona?

Thim: Cha, akusiwo umlente lona. ________________________.

Thishela: Gary, ngikhombeni?

Gary: Ukhombe ___________________________.

EMAGAMA

inhloko / yinhloko
liso / liso
umlomo / ngulomo
intsamo / yinstamo
lubhambo / lubhambo
sisu / sisu
luphondvo / luphondvo
umgogodla / ngumgogodla
licolo / licolo
umsila / ngusila
inselo / yinselo
umlente / ngulente

ACTIVITIES:

1. Use the list of words to practice the given conversational exchange. How many permutations of the conversation can you come up with?

2. Use the picture on page 145 when you answer the questions in Supplementary Material. Note that 'it is' is indicated in one of three ways in siSwati: the particle /yi-/ is attached to nouns beginning with /i/, the particle /ngu-/ is attached to singular nouns in Classes 1, 1a and 2, and all other nouns have a change of tones. Read through Section 6.1 of your Grammar Handbook.

3. How many of the words for the parts of a cow are the same words for the equivalent parts of the human body?

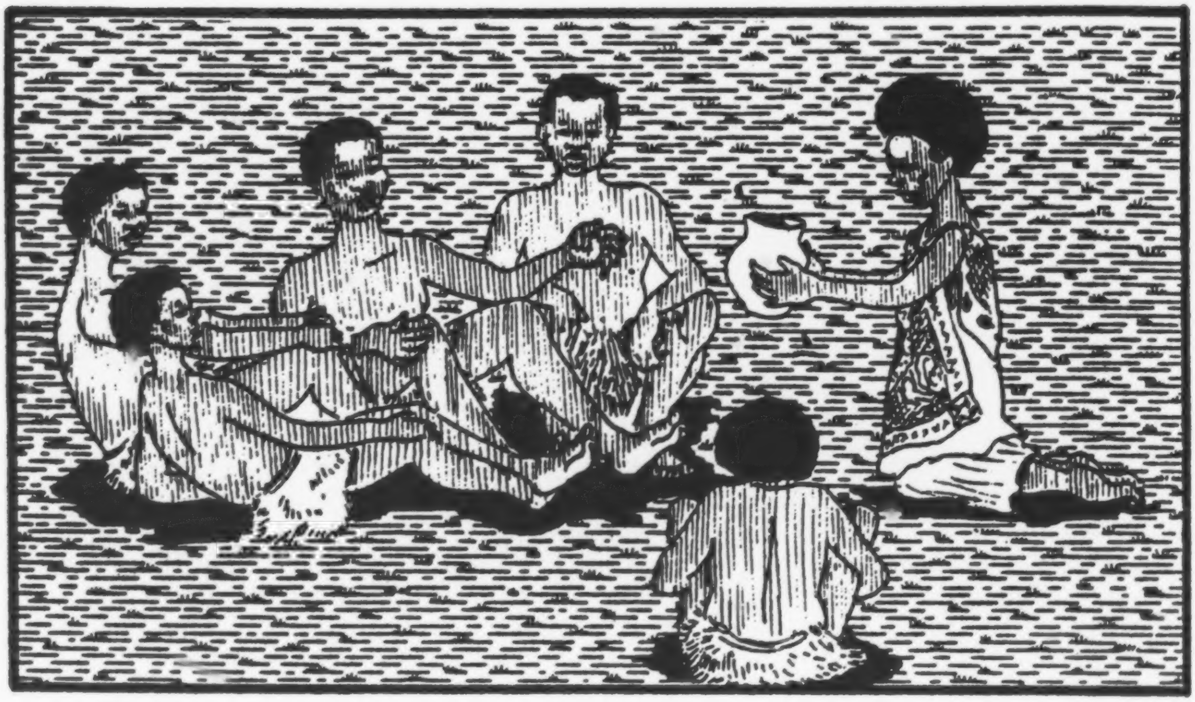
4. If you are a vegetarian, or you simply do not like meat very much, ask your teacher for some polite phrases to get you out of eating meat. Write them here.

TIKHUMBUTO

EVALUATION ACTIVITIES:

1. What do you know about the custom of eating meat in Swaziland that you did not know before you studied this lesson?
2. Try giving a short talk on the importance, or lack of it, of eating meat in your own culture.
3. Next time you are served a piece of meat ask the cook or your waiter which cut you are eating.
4. Can you list below about 10 words that pertain to meat?

TJWALA



Lesson Sixteen * Sifundvo Selishumi Nesitfupha

OBJECTIVES

Basic Material:

To understand the vocabulary, phrases, and customs involved in drinking tjwala.

Supplementary Material:

To speak and act appropriately in a situation where tjwala is served.

BASIC MATERIAL (Narrative):

In Swaziland there is traditional tjwala and western tjwala. Here we will talk about traditional tjwala. Traditional tjwala is brewed with sorghum or mealie meal and sugar. Tjwala is poured in a clay pot. The person who brings the tjwala (he/she-it) puts it down. Then he/she kneels, he/she drinks it, he/she wipes the clay pot. Then he/she gives (to) another, he/she drinks it.

CULTURAL NOTE

Traditional beer is usually served in an earthenware pot. The person who serves the tjwala, ususally a woman, kneels down and puts the pot on the ground. The people who are gathered to drink say a word of thanks. The woman who serves the tjwala must then take the first drink to insure that the tjwala is not poisoned.

The tjwala pot is passed from person to person. Usually the owner of the homestead begins. He will wipe the clay pot with his right hand when he is finished drinking. Always pass the pot with both hands, and do not put your thumbs in the pot.

In most cases men and women sit in separate circles to drink tjwala. It is not polite to step inside a circle of tjwala-drinkers.

TINSHWANA LETIMCOKA (Kulandzisa):

KaNgwane kukhona tjwala besintfu, netjwala besiLumbi. Lapha sitaw'khuluma ngetjwala besintfu. Tjwala besintfu buphiswa ngemabele noma imphuphu nashukela. Tjwala butselwa eludziweni. Umntfu loletsa tjwala ububeka phansi. Bese uyaguca, uyabuphungula, asule ludziwo. Bese usika lomunye uyanatsa.

ACTIVITIES:

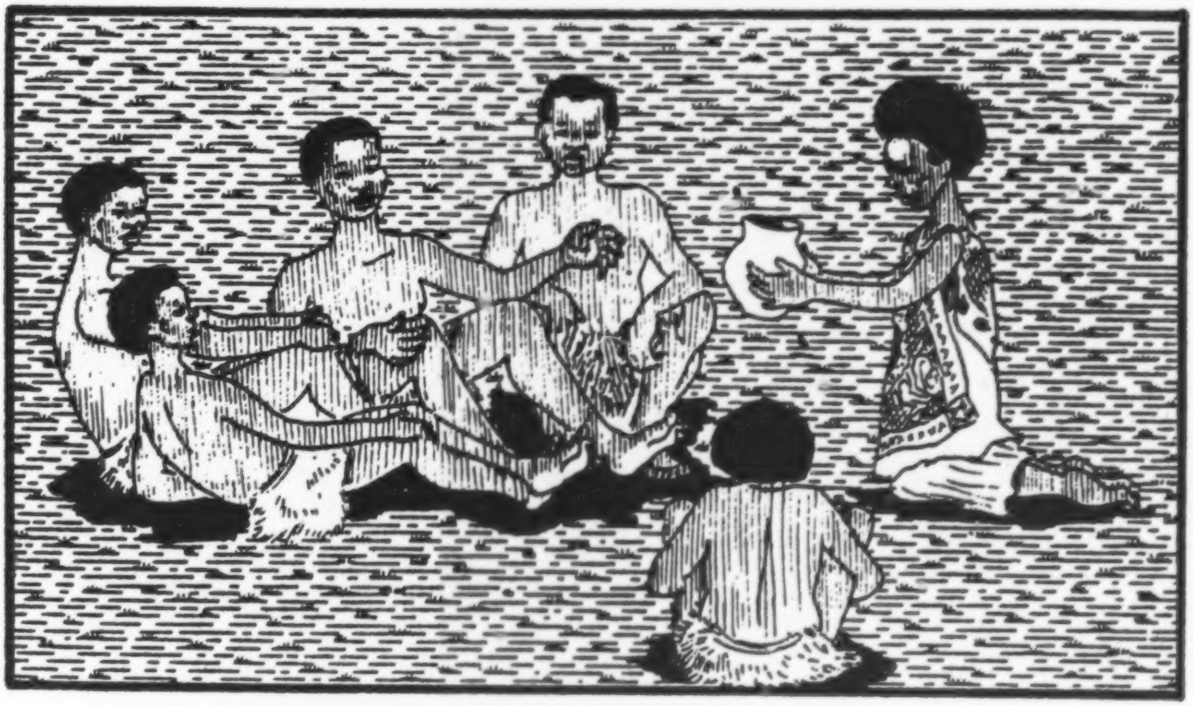
1. Listen carefully while your teacher reads the narrative. Do not read through the text at the same time.
2. Using /yini?/, the question marker, make several questions about the narrative. We have provided an example to get you started.

   Tjwala butselwa eludzinweni yini?

3. Rearrange some of the sentences in the narrative. Practice them. Then re-do the narrative for the class. You may add anything you like to the narrative.
4. Ask your teacher to explain to you, in siSwati, how traditional tjwala is made.

GRAMMAR NOTES AND REFERENCES

1. The noun tjwala belongs to Noun Class 7. This class usually has the noun class prefix /bu-/. The nouns tjwala and tjani 'grass' are exceptions and take no prefix. The concords that agree with these irregular nouns, however, are the regular concords that agree with Noun Class 7. Thus you see the subject and object concord /-bu-/ and the possessive concord /be-/. Read Section 3.11 in your Grammar Handbook for a discussion of Noun Class 7.
2. The phrase tjwala besintfu 'traditional tjwala' is formed using the noun tjwala, the possessive concord /be-/ followed by the noun sintfu meaning 'traditional.' Literally this phrases means 'tjwala of tradition.' Compound nouns like traditional tjwala, iron ax, bread knife, are frequently formed with the possessive construction. Read Lesson Eleven in your Grammar Handbook for a complete discussion of the possessive construction.



SUPPLEMENTARY MATERIAL (Role Play):

Choose people to play each of the four characters LaSukati is the woman who serves the tjwala. Begin your role play with the appropriate greetings. Pass an imaginary tjwala pot around as you converse.

TINSHWANA TEKUTSASISELA (Umdlalo Wokulingisa):

Livolontiya

Mandla

Dlamini

LaSukati

ACTIVITIES:

1. Do the role play as many times as possible using a different cast each time. Have one person listen carefully to collect words and phrases that re-occur. Be sure everybody can understand these words and phrases.
2. Ask your teacher to supply exclamations, comments and small talk that would be appropriate to the occasion.
3. Pair off with another student. Each pair of students should write a short dialogue for two people who are invited to drink traditional tjwala. Then each pair should exchange their dialogue with another pair. Read over and practice the dialogue you have been given, then act it out for the class.
4. Discuss with your teacher the difference between going to a small bar for a western beer and going to someone's home for tjwala.

TIKHUMBUTO

EVALUATION ACTIVITIES:

1. You should be able to speak extemporaneously on a number of topics at this point. Each student should write a topic on a slip of paper. Choose fairly easy topics like drinking tjwala, taking a trip, going to a restaurant, etc. Exchange the topics with your classmates. Each student should then give a 30-second talk on the topic given to him/her.

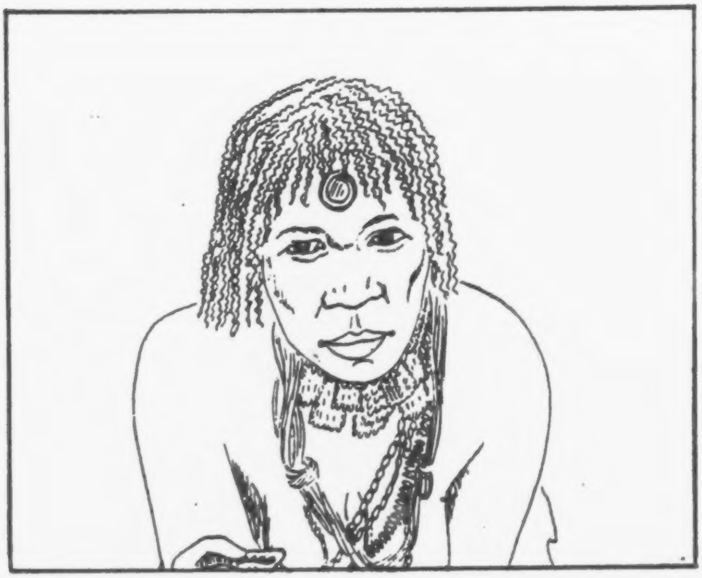
2. Grade yourself on your talk. What mistakes did you make? Write them here. Did you make them carelessly, because you could not remember a form or a concord, or did you attempt to say something you simply could not say? Think about the most difficult part of your talk and now write out a few phrases that express it better than you were able to do in front of the class.

3. Do you understand when and where the particle /-ya-/ is used? If not, read or review Section 4.3 of your Grammar Handbook.

4. What are you best able to do in siSwati? Do the greetings come easily? Can you ask simple questions? How well can you explain who you are and why you are here? Write out the answers to these questions. Look back on your answers from time to time and see how you have progressed.

LOKWENTIWA TINYANGA

WHAT THE HERBALIST DOES



Lesson Seventeen * Sifundvo Selishumi Nesikhombisa

OBJECTIVES

Basic Material:

To understand the customs and some of the vocabulary associated with Swazi traditional medicine.

Supplementary Material:

To be able to give a 30-second speech on some aspect of Swazi culture.

BASIC MATERIAL (Narrative):

The herbalist of today is not similar to (with) herbalists of long ago. Long ago traditional herbalists were divided into three. There was a witch-doctor, a diviner, and an herbalist. A witch-doctor would bewitch but not make well. The diviner diagnosed only. The herbalist gave medicine. But today it is not the same.

CULTURAL NOTE

People in Swaziland go to herbalists for many different ailments. Herbal medicine is a serious practice and has recently been the subject of a book by L. Makhubu. (See a review of this book in your Special Skills Handbook.)

Herbalists often treat children by making two small incisions, usually in the upper arm. A medicinal paste is then rubbed into the cuts. The scars that result are called "elevens!".

TINSHWANA LETIMCOKA (Kulandzisa):

Tinyanga talamuhla atifani netinyanga takadzeni. Kadzeni tinyanga tesintfu tatihlukaniswe katsatfu. Kwakukhona umtsakatsi, sangoma, nenyanga. Umtsakatsi abeloya kodvwa angelaphi. Sangoma sasibhula kuphela. Inyanga yayinika imitsi. Kodvwa lamuhla akusenjalo.

ACTIVITIES:

1. Have your teacher give the narrative as a dictation. Study your results to see how well you did. Use your siSwati to ask for the correct spelling of words you aren't sure of.

2. Construct several questions that pertain to the narrative. Then ask them and listen for your teacher's answer.

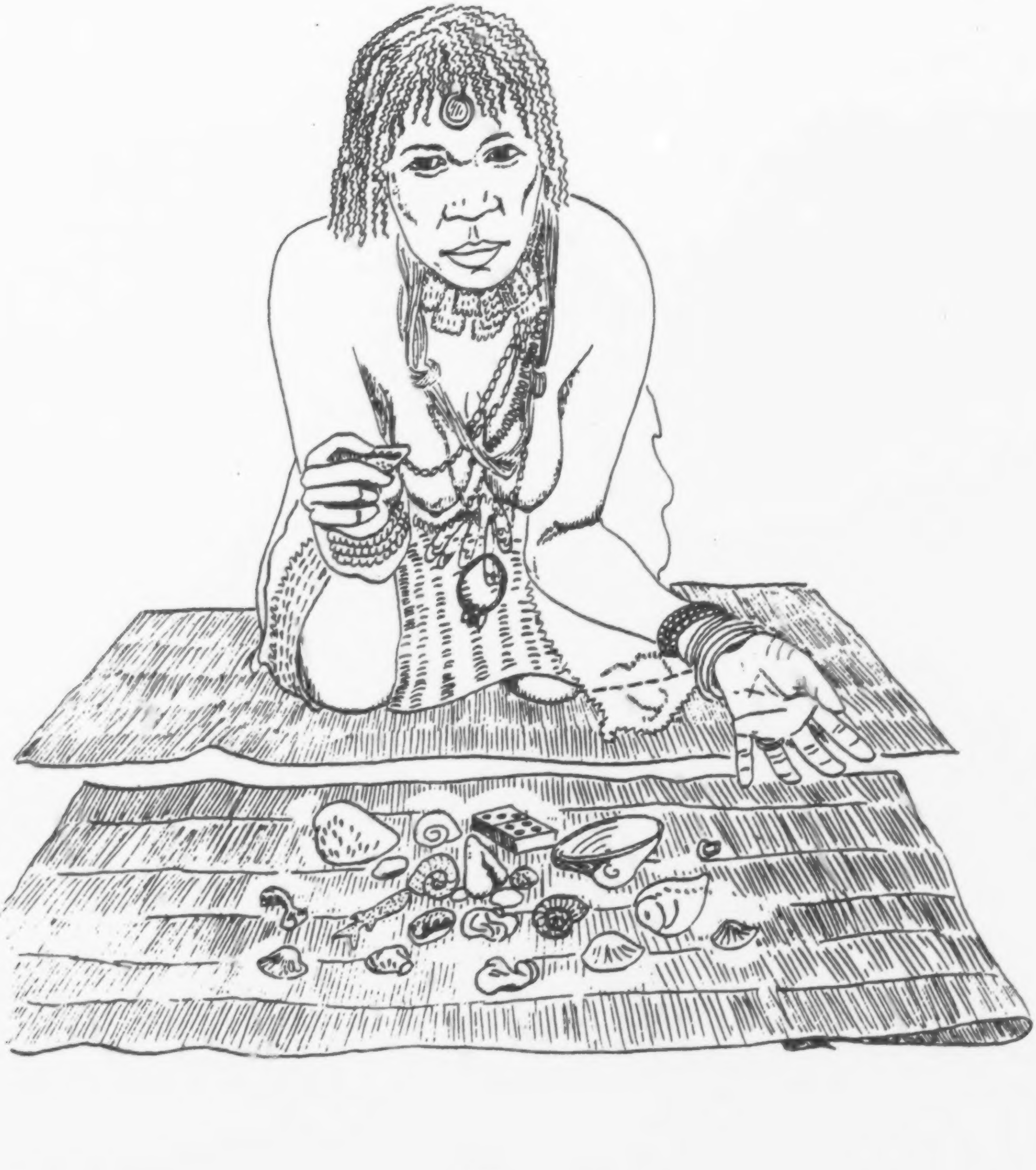
3. Make three sentences explaining what a witch-doctor, a diviner, and an herbalist do. Use the present tense.

4. How do you think the word inyanga/tinyanga came to mean 'herbalist,' 'moon,' and 'month?' In what ways are these three ideas related?

GRAMMAR NOTES AND REFERENCES

1. Notice that the phrase tinyanga tesintfu is similar to the construction tjwala besintfu. In the case of tinyanga tesintfu the /te-/ marker agrees with tinyanga.

2. The marker /-ne- (-na-)/ means 'and.' See your Grammar Handbook, Section 7.5.



SUPPLEMENTARY MATERIAL (Speil):*

Choose one of the following topics and give a 30-second talk.

The weather
Eating meat
Drinking tjwala
Going to the herbalist
Traditional food

---

*See Teacher's Handbook, page 29.

TINSHWANA TEKUTSASISELA (Inkhulumo):

Simo selitulu
Kudla inyama
Kunatsa tjwala
Kuya enyangeni
Kudla kwesintfu

ACTIVITIES:

1. Take notes on your classmates' spiels. How many new words did you collect?
2. Ask and answer questions about each other's spiels.
3. Ask your teacher to "echo" or paraphrase your spiel. Listen carefully to how your teacher says it.

TIKHUMBUTO

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EVALUATION ACTIVITIES:

1. What do you find most frustrating about siSwati? Think about it and write your feelings here.

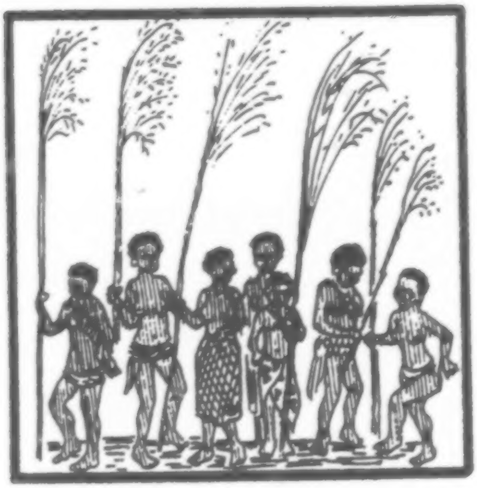
2. Are your frustrations the result of not remembering words or grammatical forms? Or have you just not learned to say a number of things you would like to be able to say? If the latter is the case, write here the things you would like to be able to say.

3. Take turns being the thishela. For 10 minutes you must speak only siSwati. Go through some of the materials in the Basic and Supplementary Materials of the past few lessons, leading the class in reading. Your classmates are encouraged to ask you questions just as they would ask your Swazi thishela questions. Your Swazi thishela should sit amongst the students and ask questions too.

4. Do you know more about herbal medicine now than you did before you studied this lesson?

KUYA EMIKHOSINI

ATTENDING FESTIVALS



Lesson Eighteen * Sifundvo Selishumi Nesiphohlongo

OBJECTIVES

Basic Material:

To understand the vocabulary, customs, and importance attached to the traditional dances.

Supplementary Material:

To be able to elicit information about Swazi culture.

BASIC MATERIAL (Narrative):

In Swaziland there are two festivals which are outstanding. The festival of Incwala and the festival of the Reed. The festival of Incwala is (it-is-there) in December or in January. In this feast the King is simply strengthened (with supernatural power), also he throws away an edible calabash. The festival ends up by dancing the songs of Incwala.

The festival of Reed it is of girls who are not married. This festival occurs in August or in September. The festival (and it) closes by dancing.

Sibhaca is never performed in these festivals.

CULTURAL NOTE

The two major festivals in Swaziland, Incwala and Reed, are religious in origin. The Sibhaca is a dance performed for entertainment. The customs celebrated during the festivals are rich in tradition and Swazi culture. During Incwala the King tastes and discards a type of gourd known as luselwa. Up until that time many Swazis uphold the tradition of not eating the fresh crops. Afterwards, the festival crops may be eaten. The Incwala festival goes on for a few weeks. The Reed festival goes on for a few days.

Visitors are welcome at the festivals. There are strict rules that you must observe. No cameras or tape-recorders are allowed at Incwala. Any such 'tool' will be confiscated. At the Reed festival some dances can be photographed. Be sure to inquire first as to the rules. Also note that at Incwala men and women enter through different entrances.

At the Sibhaca dances cameras are allowed.

TINSHWANA LETIMCOKA (Kulandzisa):

KaNgwane kunemkhosi lemibili lebalulekile. Umkhosi weNcwala nemkhosi weMhlanga. Umkhosi weNcwala ubakhona ngeNgongoni noma ngaBhimbidvwane. Kulomkhosi inkhosi isuke iciniswa, futsi ilahla luselwa. Lomkhosi ugcina ngekugidza tingoma teNcwala.

Umkhosi weMhlanga wona wemantfombatana langakashadi. Lomkhosi uba ngeNgci noma ngeNyoni. Lomkhosi nawo uvalwa ngekugidza.

Sibhaca asidlalwa kulemikhosi.

ACTIVITIES:

1. Listen as your teacher reads the narrative.

2. Listen as your teacher reads the narrative again. This time repeat after him/her. Try to mimic his/her intonation.

3. Take turns reading the narrative aloud. Both your teacher and your fellow classmates should listen and note any mistakes you might make. Note here the pronunciation errors you made.

4. Using the question particles /nini?/ 'when' and /yini?/ write out 2-3 questions about the narrative. Pair off with another student and practice your questions and answers. When you can answer his/her questions and he/she can answer yours change partners. Do this until you have answered everyone else's questions.

5. Use the pictures on page 175 as the basis for a short series of questions and answers.

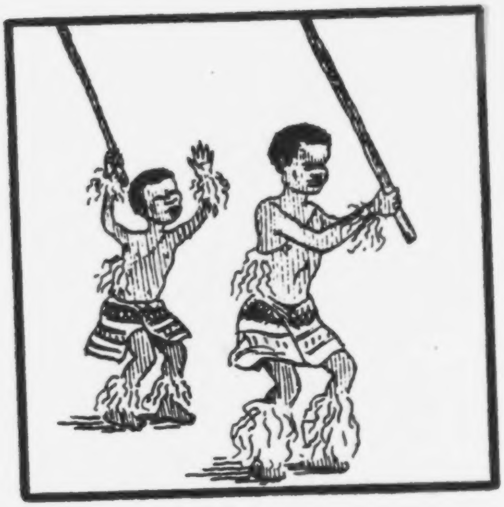
6. Take this time to study the traditional dress of the Swazi. See your Special Skills Handbook, pages 87-89 for pictures and vocabulary.

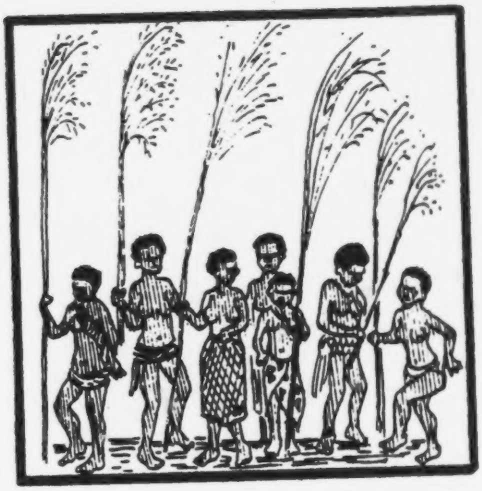
GRAMMAR NOTES AND REFERENCES

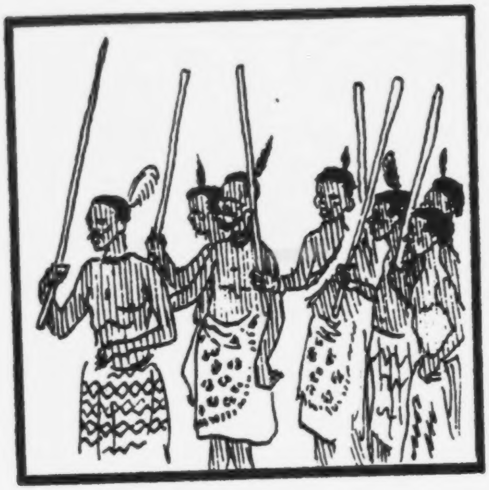
1. The particle /-ba-/ as in ubakhona can sometimes mean 'is.'

2. The prefix /lo-/ as in lomkhosi is a form of modifier roughly equivalent to the English 'this.' Whereas English has 'this, that, these, and those' siSwati has 42 different forms! They are discussed in Section 19.8 of your Grammar Handbook.

3. The ending /-wa/ on a verb means that verb is passive. Instead of uvala 'it closes' you find uvalwa 'it is closed.' See Section 9.4 of your Grammar Handbook.







SUPPLEMENTARY MATERIAL (Mini-Drama):

Dube: Hello, Mary.

Mary: Yebo, Dube, how are you?

Dube: I'm fine (I-there-I-can-hear you). Tomorrow I want to go to Sibhaca.

Mary: It is where?

Dube: I hear they say it will be at Somhlolo Stadium.

Mary: It will start at what time?

Dube: It will start at 2:00 in the afternoon. I heard it was said the gates they will be opened by 12 noon.

Mary: It is danced by who this Sibhaca?

Dube: It is danced by boys of the Matsapha Swazi National School. They are taught by Msweli. These boys they dance in Zambia and in Nigeria.

Mary: Awu good! Who are the others?

Dube: They are there those who come from Hhohho, Manzini, and Nhlangano.

Mary: I will go myself!

Dube: Yebo! But you come at 10:00 in the morning if you want a place to sit. The gates are opened at 12 noon.

Mary: Wo, I see, Dube. You should stay well.

Dube: Go well, Mary.

NOTE

The Swazis are famous all over Africa for their lively Sibhaca dance. By all means you should try to go when it is being danced.

TINSHWANA TEKUTSASISELA (Umdladlwana):

Dube: Sawubona Mary.

Mary: Yebo, Dube, unjani?

Dube: Ngikhona ngingeva wena. Kusasa ngifuna kuya esibhaceni.

Mary: Sikuphi?

Dube: Ngive batsi sitaw'ba kaSomhlolo Stadium.

Mary: Sitaw'cala ngasikhatsi sini?

Dube: Sitaw'cala nga-2:00 entsambama. Ngive kutsiwa emagede ataw'vulwa nga-12 emini.

Mary: Sigidvwa ngubani lesibhaca?

Dube: Sigidvwa bafana bakuMatsapha Swazi National School. Bafundziswa nguMsweli. Labafana bagidza eZambia naseNigeria.

Mary: Awu kuhle! Bobani labanye?

Dube: Bakhona lababphuma kaHhohho, kaManzini, naseNhlangano.

Mary: Ngitaw'ya nami!

Dube: Yebo! Kodvwa ubofika nga-10:00 ekuseni uma ufuna indzawo yokuhlala. Emgede avulwa nga-12 emini.

Mary: Wo, ngiyabona, Dube. Ubosala kahle.

Dube: Hamba kahle Mary.

ACTIVITIES:

1. Read through the dialogue several times. It is too long to memorize, but you should learn some of the most useful phrases by heart.

2. Practice the dialogue with a partner. Read it for the class. Listen for naturalness and correct intonation.

3. Ask your teacher to demonstrate or describe some aspect of a traditional Swazi dance.

4. Take turns giving a short talk on one of the topics you have covered in the last few lessons. You may take a few notes and write down a few phrases, but you should speak extemporaneously.

GRAMMAR NOTE

The particle /ngu-/ can mean several things. In the phrase bafundziswa nguMsweli and in ngubani? /ngu-/ means 'by.'

TIKHUMBUTO

EVALUATION ACTIVITIES:

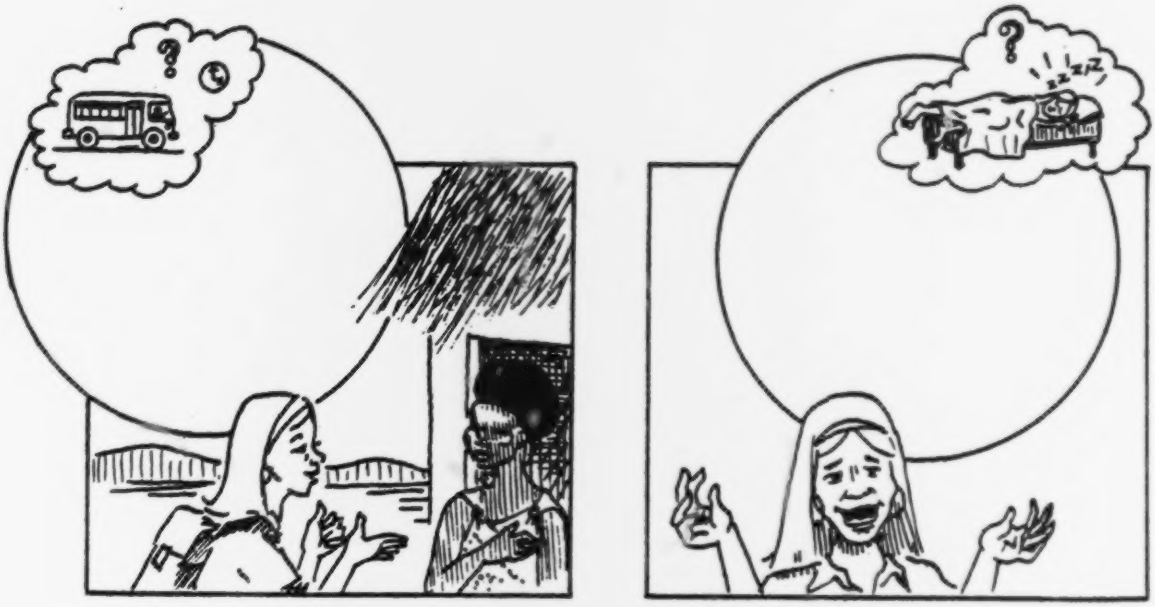
1. The last several lessons have dealt with different aspects of Swazi culture. Are there things that you would like to know more about? Can you phrase your questions in siSwati?

2. Could you give a short talk about some aspect of American culture in siSwati? Collect the necessary vocabulary. Write out some of the phrases you have learned using the new vocabulary. You will probably have lots of occasions to tell someone about an American celebration.

3. Look at a book that contains pictures of several aspects of Swazi culture. Can you make a statement or two about each picture?

KUVAKAṢHELA EMTINI

VISITING A SMALL HOMESTEAD



Lesson Nineteen * Sifundvo Selishumi Nemfica

OBJECTIVES

Basic Material:

To develop the phrases and vocabulary needed to get along in a small village where no one speaks English.

Supplementary Material:

To practice expressing yourself in a situation where no one around you speaks English.

BASIC MATERIAL (Mini-Drama):

Susan: Hello (to more than one person)!

Bantfwana: Yebo, we see you.

Susan: I am asking for people who are old.

Child: We do not go. Mother is there on that side.

Susan: Hello madame (mother).

LaSukati: Yebo, my child.

Susan: I am asking for a place to sleep. The sun has set.

LaSukati: It is o.k. my child, you can sleep here at home.

Susan: The bus that goes to Hhohho it passes when?

LaSukati: It passes in the very early morning, at 5:00.

Susan: Where is it fetched the water to wash?

LaSukati: We fetch it in the river below here. Here is food my child.

Susan: Nkhosi! How nice!

LaSukati: I am happy if/when you like it.

Susan: (In the morning) Stay well madame! I thank you very much. Do not tire on the morrow.

LaSukati: Go well my child.

CULTURAL NOTE

In rural areas the owner of a homestead or his wife may give you permission to spend the night. In respect of elders you should crouch or sit down to talk to them. When offered food always cup your hands together to receive it. Always thank people by using the family name. If you do not know the family name use "Nkhosi" as Susan did in the dialogue.

TINSHWANA LETIMCOKA (Umdladlwana):

Suzeni: Sanibonani!

Bantfwana: Yebo, sibona wena.

Suzeni: Ngicela bantfu labadzala.

Umntfwana: Asihambe. Make ukhona ngale.

Suzeni: Sawubona make.

LaSukati: Yebo, mntfwanami.

Suzeni: Ngicela indzawo yokulala. Lilanga selishonile.

LaSukati: Kulungile mntfwanami, ungalala lapha ekaya.

Suzeni: Ibhasi leya kaHhohho indlula nini?

LaSukati: Indlula ekuseni kakhulu, nga 5:00.

Suzeni: Emanti ekugeza akhiwa kuphi?

LaSukati: Siwakha emfuleni la ngentansi. Naku kudla mntfwanami.

Suzeni: Nkhosi! Maye kumnandzi!

LaSukati: Ngiyajabula uma ukutsandza.

Suzeni: (Ekuseni) Sala kahle make!

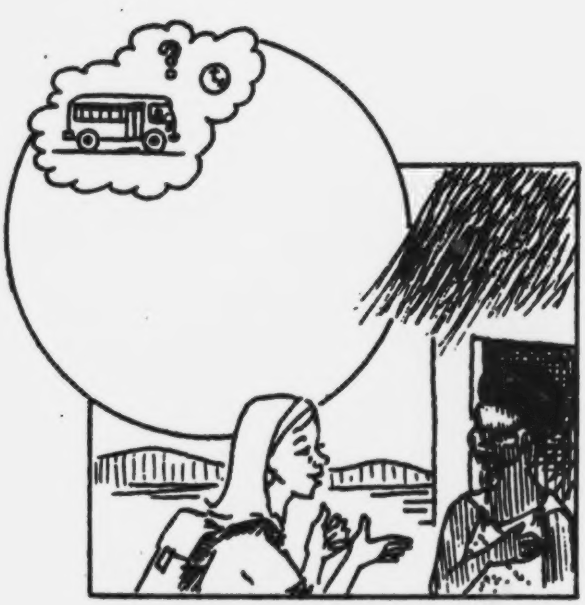
LaSukati: Hamba kahle nawe mntfwanami.

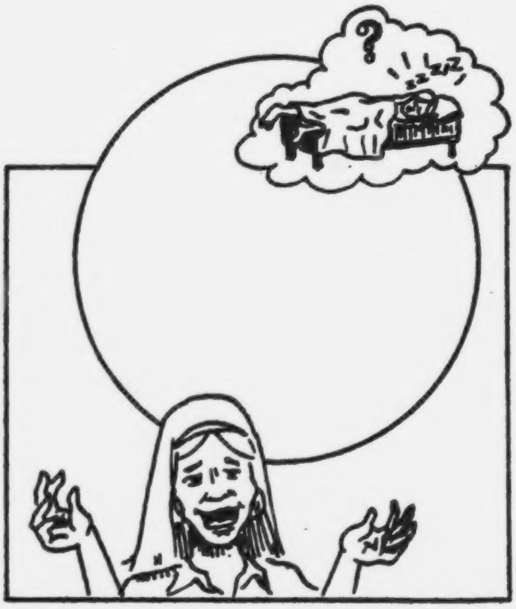
ACTIVITIES:

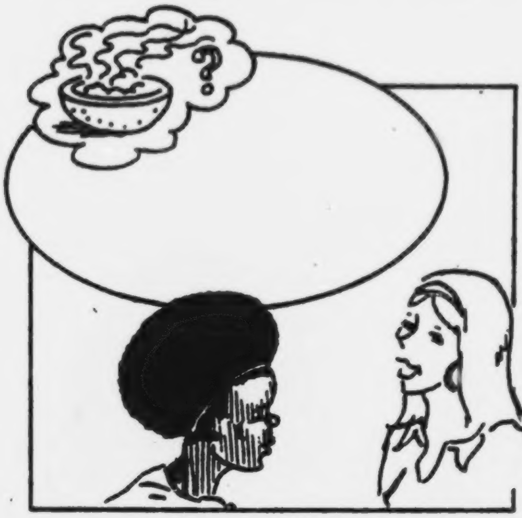
1. Listen as your teacher reads through the mini-drama.
2. Take turns reading the part of Susan. The teacher should read the part of LaSukati and the class should read the part of Bantfwana.
3. Change the part of Susan to be Susan and Tim. Go through the dialogue and change the appropriate parts to the plural forms.
4. Re-write the dialogue. Have the volunteer explain him/herself and ask to spend the night. Make your revised dialogue shorter than the original (leave out the greetings) and read it to the class.
5. Fill in the balloons on page 185. Then describe the sequence of questions and answers.

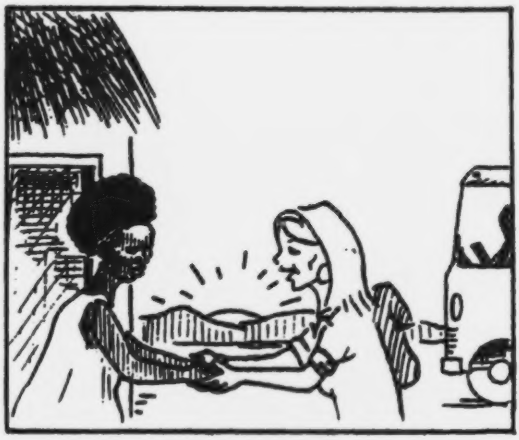
GRAMMAR NOTES AND REFERENCES

1. The particle /-nga-/ in the form ungalala means 'can.' See your Grammar Handbook, Section 14.4.
2. The /-ile/ ending in the form selishonile is a form of the past tense that refers to a state of being, a completed action. See Section 14.1 in your Grammar Handbook.
3. The /laba-/ in labadzala refers to bantfwana. Bantfwana labadzala means 'people who are old.' Labadzala by itself means 'those who are old.'









SUPPLEMENTARY MATERIAL (Spiel):

Give a 30-second talk using as many of these words as you can:

- water
- food
- shelter
- bus
- elders
- friend
- to visit
- to leave
- to ask for a lift
- family

TINSHWANA TEKUTSASISELA (Inkhulumo):

emanti
kudla
indzawo yokulala
ibhasi
labadzala
umngani
kuvakasha
kuhamba
kucela emalif'thi
umndzeni

ACTIVITIES:

1. Choose a topic for a spiel. Write out some key phrases and vocabulary before giving your talk.
2. Choose another topic and write a short paragraph about it. Do you feel more at ease writing or speaking?
3. Take turns assigning a topic for your fellow classmates. Describe to one person a situation that he/she is in. He/she must then speak according to that situation. Do this until each student has had a chance to speak.

NOTE

Older people are accorded a great deal of respect in Swazi culture. You should make note of the expressions of respect used when speaking to older people. Ask your teacher for a few additional polite terms. You already know 'Nkhosi.'

TIKHUMBUTO

EVALUATION ACTIVITIES:

1. Some Peace Corps training programs involve a stay in a small village. If this is included in your training program you will have an excellent chance to assess your progress in siSwati. If there is no plan for a village stay you can do a few things to simulate the situation. You will see many homesteads scattered about the countryside. Without invading the privacy of the occupants you may sense that you could ask for some water, or directions. Most Swazis will welcome your attempts to speak their language.

2. Think back over the last few days. In your encounters with Swazis how many times did you speak English only? When did you start off in siSwati and then lapse into English? Did you speak siSwati only during any of the conversations? Try to focus on the point where you change from siSwati to English and think about why this happens. Write your thought here.

3. Have a spelling contest. Your teacher should select a number of nouns and verbs that are both familiar and unfamiliar to you. He/she will read them and you try to spell them. In this way you will be able to assess your ability to hear difficult consonant combinations, the differences between the plain and aspirated consonants, and to identify which click you hear.

4. Review the Objectives for this lesson. Write here your own feelings as to how well you have achieved them.

Basic Material:

Supplementary Material:

KUGULA

GETTING SICK

Lesson Twenty * Sifundvo Semashumi Lamabili

OBJECTIVES

Basic Material:

To be able to explain to someone the nature of your maladies.

Supplementary Material:

To increase your vocabulary and phrases for health concerns.

BASIC MATERIAL (Mini-Drama):

Susan: Hello madame (mother)!

LaNxumalo: Yebo, Susan, how are you?

Susan: I am not too well (I-there which-is-small).

LaNxumalo: What is wrong?

Susan: I do not feel (live) well. It is painful the head and the stomach. I have diarrhea. The bones throb. And my body is hot also.

LaNxumalo: Awu, it is that which is painful then that, Susan. I should send a child to call the doctor?

Susan: Yebo, madame, I can be very pleased. Do you have (them) tablets to end the pain?

LaNxumalo: I have them, Susan. But it is better that we wait for the doctor.

Susan: O.K., madame.

LaNxumalo: Go to sleep. Here is the boy whom I sent (him) returning with the doctor.

Susan: Thank you Nxumalo. Stay well.

LaNxumalo: Go well, Susan. Do feel well then.

CULTURAL NOTE

When asked Unjani? you can reply Ngikhona 'I'm fine,' Ngiyaphila 'I'm fine (living), or plural Siyaphila 'We're fine.' The response Ngikhona lokuncane indicates that you are not well. If someone uses this response to the question Unjani? you should inquire further as to their maladies.

TINSHWANA LETIMCOKA (Umdladlwana):

Suzeni: Sawubona make!

LaNxumalo: Yebo, Suzeni, unjani?

Suzeni: Ngikhona lokuncane make.

LaNxumalo: Kwentenjani?

Suzeni: Angiphili kahle. Kubuhlungu inhloko nesisu. Ngiyasheka. Kucacamba ematsambo. Nemntimba wami uyashisa futsi.

LaNxumalo: Awu, ngulokubuhlungu-ke loko, Suzeni. Ngitfumele umntfwana ayobita dokotela?

Suzeni: Yebo make, ngingajabula kakhulu. Unawo emaphilisi lacedza buhlungu?

LaNxumalo: Nginawo Suzeni. Kodvwa kuncono simele dokotela.

Suzeni: Kulungile make.

LaNxumalo: Hamba uyolala. Nangu umfana lengimtfumile asabuya nadokotela.

Suzeni: Ngiyabonga Nxumalo. Sala kahle.

LaNxumalo: Hamba kahle Suzeni. Ubophila phela.

LAMANYE EMAGAMA

kutfumela __________

-hlungu (bu-) __________

-tsambo (li-/ema-) __________

-timba (um-/imi-) __________

-philisi (li-/ema-) __________

-dlebe (iN-/tiN-) __________

-khono (um-/imi-) __________

-fuba (si-/ti-) __________

-khalo (lu-/tiN-) __________

-lente (um-/imi-) __________

-yawo (lu-/tiN-) __________

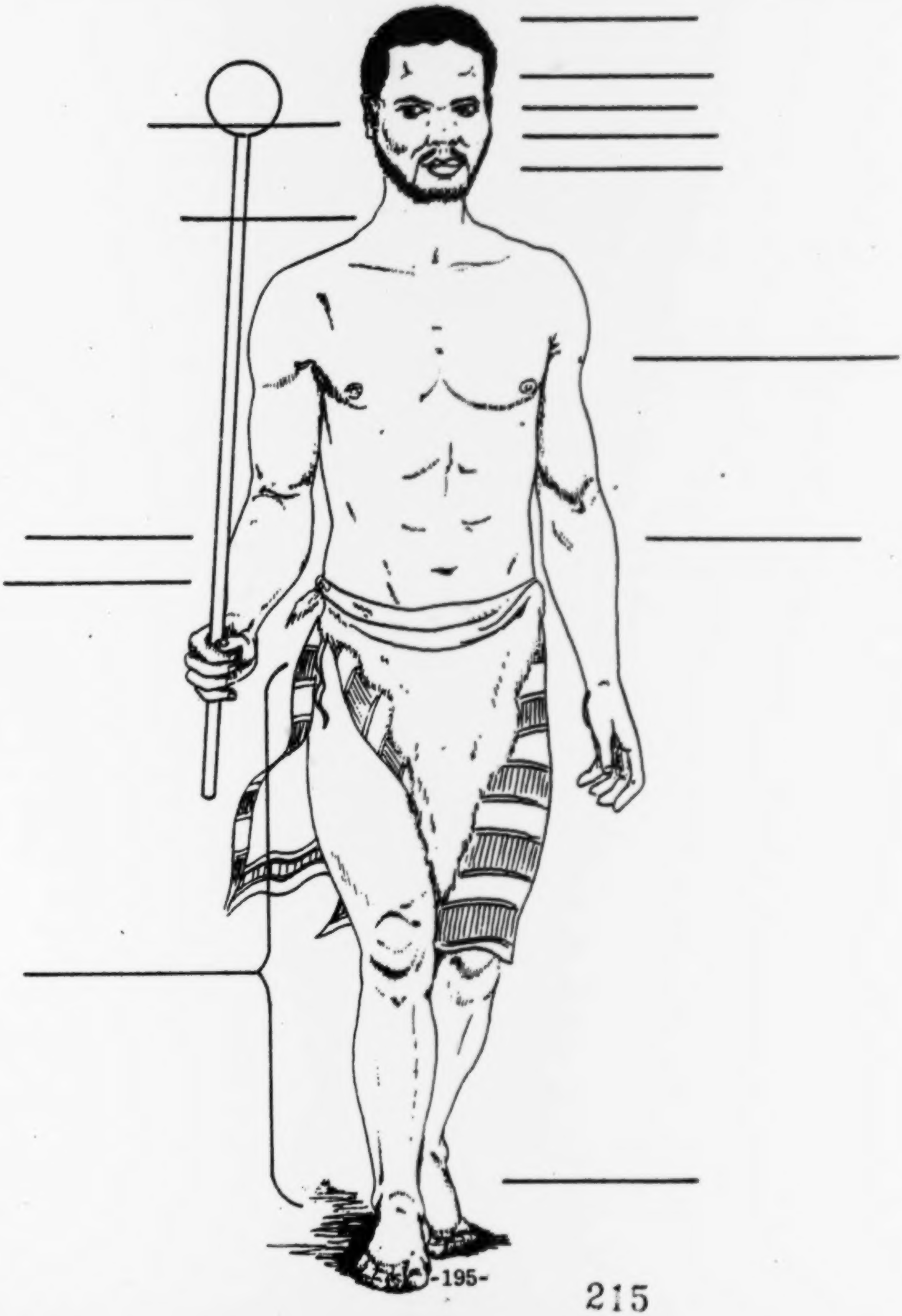
ACTIVITIES:

1. Listen as your teacher reads the drama. Pair off with another student and practice the drama. Read it dramatically.
2. Learn the parts of the body by asking each other "Kwentenjani?" and answering "Kubuhlungu ______________."
3. Use the picture on page 195. Your teacher will ask "Yini loku?" pointing to a part of the body. You should answer using the copulative form of the noun. Remember that the copulative of a noun is formed using /y-/ before nouns with prefixes beginning with /i-/; /ngu-/ before prefixes beginning with /u-/; and a tonal change takes place in nouns with prefixes beginning with a consonant. See Section 6.1 of your Grammar Handbook for details.
4. Begin a Soap Opera! Each member of your class should assume an identity and keep this identity throughout the next several lessons. Begin by identifying yourself and let the story develop naturally. Leave only 4-5 minutes for this at the end of your class period. To begin you might have a character named Lomaphupho being sick. She can ask one of the other characters to fetch the doctor. The doctor, however, is found to be sick himself, having been bitten by a tipsy goat, etc., etc., etc. Use your imagination!

GRAMMAR NOTES AND REFERENCES

1. The negative is formed by putting /a-/ at the beginning of the verb form, and changing the last vowel to /-i/. The positive or affirmative of angiphili kahle 'I do not feel well' is ngiphila kahle. See Section 12.1 in your Grammar Handbook.
2. The form lengimtfumile has the following structure:

umfana	le-	ngi-	m-	fum-	ile
	who	I	him	send	past tense



SUPPLEMENTARY MATERIAL (Speil):

Study the words below. Give a 30-second talk describing your (imaginary) symptoms.

cold, flu
stomachache
headache
pain in the head
pain in the stomach
to have diarrhea
to be constipated
to throb, to ache
to vomit
to be blocked (nostrils)
boil
pus
pill

TINSHWANA TEKUTSASISELA (Inkhulumo):

umkhuhlane
kubulawa sisu
kubulawa yinhloko
kubuhlungu inhloko
kubuhlungu sisu
kusheka
kucumba
kucacamba
kuhlanta
imbhilapho
litfumba
bovu
liphilisi

ACTIVITIES:

1. Listen as your classmates give their talks. Can you understand them? Ask questions.

2. Collect additional words for certain ailments you might be prone to; for example, hay fever, coughing, a sprained ankle. Write those words and phrases here.

3. Ask your teacher to explain to you what traditional remedies are used for common colds, flu, or headaches.

4. Make one sentence for each of the following words. Have your teacher check your sentences for correct grammar.

kugula > Ngiyagula kakhulu.

kuhlanta

liphilisi

kubuhlungu inhloko

5. Write out the phrases you would use to explain that someone else is sick. Change all forms from /ngi-/ 'I' to /ú-/ 'he, she.'

TIKHUMBUTO

EVALUATION ACTIVITIES:

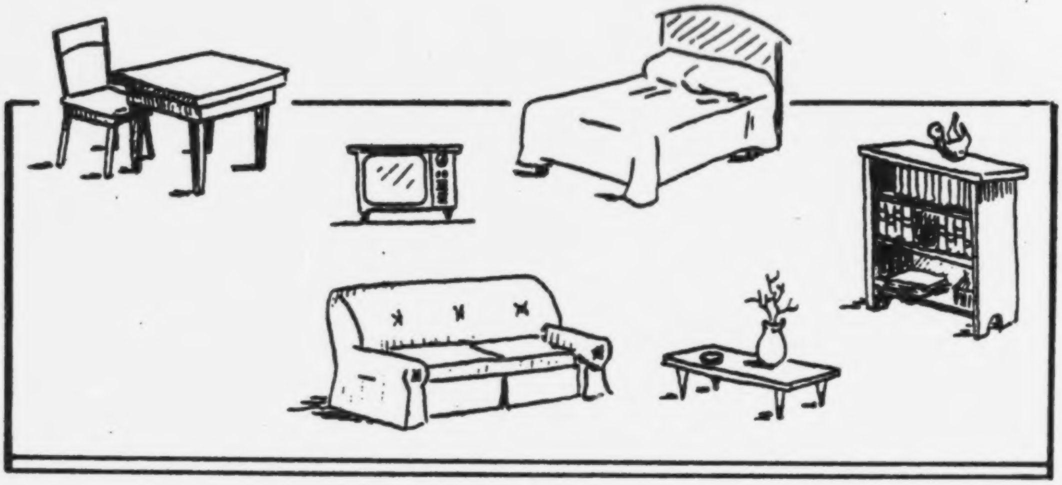
1. In your mind imagine you are sick. Go over what you would say to a doctor or to someone who wanted to help you. Assume that no one speaks any English. Could you make yourself understood?

2. Pretend you have laryngitis and other assorted ailments. Could you write the doctor a note to explain what is wrong?

3. Rate your progress on this lesson. Which part of the lesson was easy for you? Which part was the most difficult?

KUFAKA TIMPHAHLA TASENDLINI NEKUKHULUMA NGENDLU YAKHO

FURNISHING AND DESCRIBING YOUR HOUSE



Lesson Twenty-One * Sifundvo Semashumi Lamabili Nakunye

OBJECTIVES

__Basic Material__:

To be able to identify pieces of furniture and to describe your house.

__Supplementary Material__:

To increase your vocabulary of household items.

BASIC MATERIAL (Cummings Device):

A: I need household things.

B: What things do you need?

A: I need ____________________.

A: I have ________________. My house has ____________.

B: Does it have water your house?

A: Yes. My house has ____________ rooms also.

TINSHWANA LETIMCOKA (Kugcwalisa Ngemagama Etikhaleni):

A: Ngiswela timphahla tasendlini.

B: Uswela timphahla tini?

A: Ngiswela ______A______.

A: Ngine ______A______. Indlu yami ine-______B______.

B: Inawo emanti indlu yakho?

A: Yebo. Indlu yami inemakamelo ______C______ ftusi.

A

titulo letimbili
umbhedze
ibhuk'kheysi
litafula
lisay'dibhodi
ikhofithebuli
indvwangu yelitafula

B

likhishi
-ndlu yokulala
-ndlu yokugezela
-mthoyi
-sitadi
-mafas'tela
-minyango

C

lamatsatfu
lamabili
lamakhulu
lamancane
lamahle
lamabi

ACTIVITIES:

1. Study the words in A, B, and C. Practice the sentences with various selections from these lists.

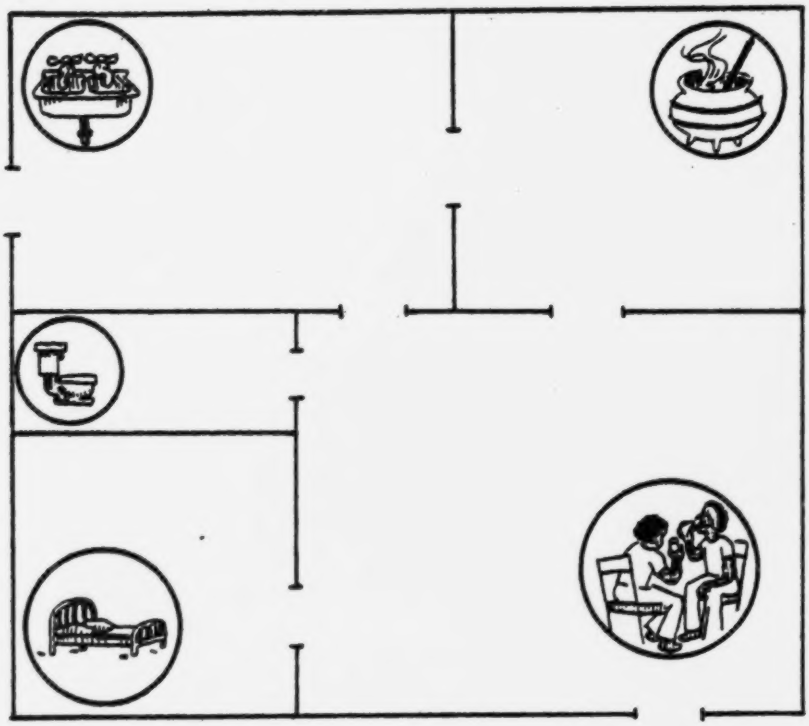
2. Use the pictures of various pieces of furniture on page 205. Using sentences like Ngiswela ______________ and Indlu yami ine-________________ practice until you know the new vocabulary.

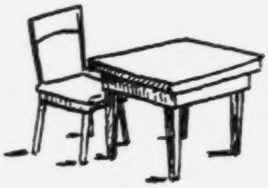
3. Each student should take a turn making a phone call to inquire about some household furniture. Write down the pieces of furniture you need. When it is your turn sit with your back to your teacher so that you cannot see him/her. Pretend you are on the phone and explain your needs. Inquire as to when the furniture will arrive.

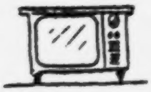
4. Continue your Soap Opera! Lomaphupho is still sick. Meanwhile, the doctor has recovered and has arrived at the house of Lomaphupho's sister. There he finds Lomaphupho's husband with the sister. Rather than admit his visit is other than innocent, the husband and the sister act like she is the sick Lomaphupho..........

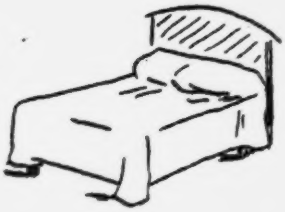
GRAMMAR NOTE

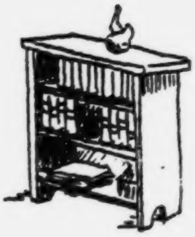
The prefix /lama-/ that appears in the C section of the Basic Material is an adjective concord. It agrees with the noun emakamelo 'rooms.' The adjective concords that agree with nouns from different noun classes are listed in Section 19.3 of your Grammar Handbook.

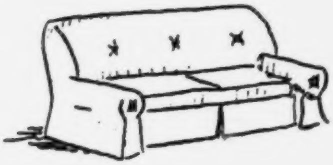


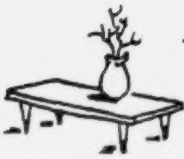












SUPPLEMENTARY MATERIAL (Prose Passage)*:

The house of Mandla is big. It has four rooms (it-has-rooms which-are-four). There is a kitchen, a sleep house, an eating house and a sitting house. In the eating house there is a table, chairs, a sofa which is big, a coffee table, a television and a radio.

---

*See Teacher's Handbook, page 35.

TINSHWANA TEKUTSASISELA (Indzinyana lesa-prosi):

Indlu yaMandla yinkhulu. Inemakamelo lamane. Kukhona likhishi, indlu yekulala, indlu yekudlela nendlu yekuhlala. Endlini yekudlela kukhona litafula, titulo, sofa lomkhulu, ikhofithebuli, ithelevision nerediyo.

LAMANYE EMAGAMA

-nyango (um-/imi-) __________

-fastela (li-/ema-) __________

-tadi (si-/ti-) __________

-thoyi (um-/imi-) __________

-dvwangu (iN-/tiN-) __________

-pompi (iN-/tiN-) __________

ACTIVITIES:

1. Read the prose passage for meaning.
2. Listen as your teacher reads the prose passage aloud. Repeat each sentence after him/her.
3. Take turns reading the passage. Try to read it smoothly and naturally.
4. Pair off with another student. Together write a short dialogue wherein one volunteer explains to his Swazi friend that he/she now has a house. Describe the house and its furnishings.
5. Label the floor plan on page 205 and then ask and answer questions about it.

GRAMMAR NOTE AND REFERENCE

Notice the use of the irregular prefix /i-/ with borrowed words like ithelevision, ikhofithebull, and irediyo. The plural of these nouns is formed with /ema-/. See your Grammar Handbook, Section 6.2, for a discussion of this prefix /i-/.

TIKHUMBUTO

EVALUATION ACTIVITIES:

1. Without looking back at the lesson can you list twenty words associated with houses?

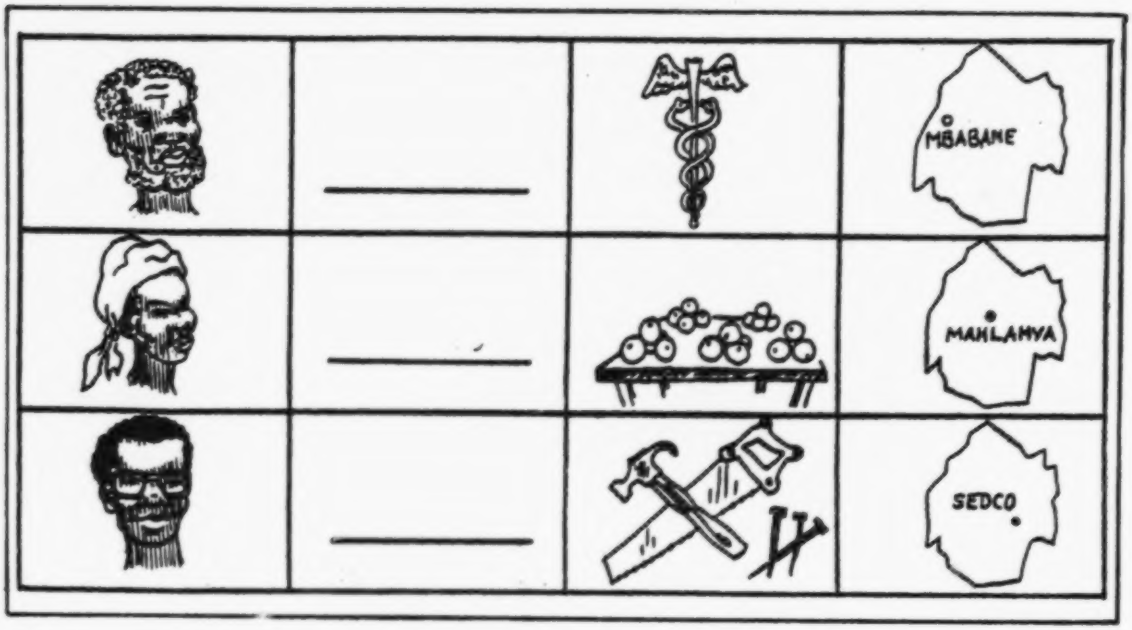
2. Can you describe your home in the U.S.?

3. Can you describe your room in Swaziland?

4. Review the Objectives for this lesson. Write a few lines commenting on how well you have fulfilled them.

IMISEBENTI

OCCUPATIONS



Lesson Twenty-Two * Sifundvo Semashumi Lamabili Nakubili

OBJECTIVES

Basic Material:

To be able to talk about occupations.

Supplementary Material:

To increase your vocabulary for the major occupations in Swaziland.

BASIC MATERIAL (Characters in Search of an Author):*

1. This is Mandla. He is a farmer. He grows corn, cotton, and peanuts.
2. This is Sipho. He works at Mhlume Sugar Mill. He chops sugar cane.
3. This is Tsab'sile. She teaches Swazi history and math at Matsapha High School.
4. This is Simelane. He fishes fish at LuSutfu. Then he sells them at the market.
5. Dlamini is a ________________________.

---

*See Teacher's Handbook, page 33.

TINSHWANA LETIMCOKA (Badlali Labafuna Umbhali):

1. Lona nguMandla. Ungumlimi. Ulima ummbila, kotini, nemantongomane.

2. Lona nguSipho. Usebenta eMhlume Sugar Mill. Ugawula umoba.

3. Lona nguTsab'sile. Ufundzisa umlandvo wemaSwati, nemaths eMatsapha High School.

4. Lona nguSimelane. Udoba tinhlanti eLuSutfu. Bese uyatitsengisa emakethe.

5. Dlamini ngu- ________A________.
________B________.

A

-dokotela
-mmeli
-nesi
-mtshengeli
-thishela
-shumayeli
-ndvunankhulu
-makhi
-mabhalane
-mengameli
-mtfungi
-mshayeli
-mhloli
-mlimi
-mabhalane lomkhulu welitiko letekulima

B

liphini landvuna nkhulu
liphini lamabhalane lomkhulu welitiko letekulima
lisotja
sikhulu
livolontiya

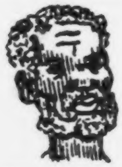
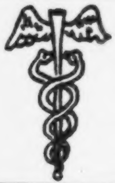
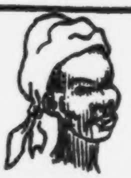
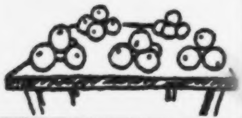
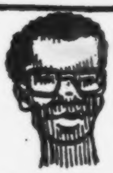
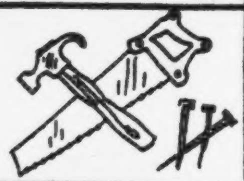
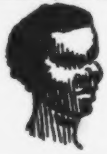
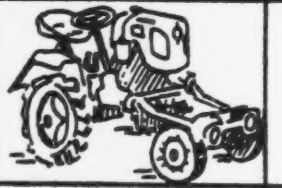
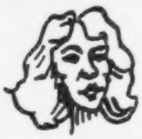
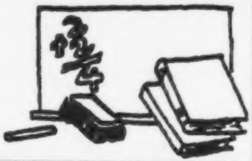
ACTIVITIES:

1. Study the new vocabulary. Each person should choose one character as her/his own. Do not confuse these characters with the people in the illustration on page 215.

2. Write out several questions here to ask about each of the characters. Ask their name, what work they do, where they live. If the information is not part of the description given in the Basic Material the person answering the question will have to improvise. Once you have your questions in hand take turns asking one another about each character. Do this until you know the names and occupations of each character.

3. Incorporate one of the characters from the Basic Material in your Soap Opera. He/she can be introduced with the phrase "Uphuma eBasic Material" and then his/her information shared with the people in the Soap Opera.

4. Play "What's My Line?" One person chooses an occupation but does not tell the others what it is. Students can ask questions until they discover what the occupation is. Before you begin ask your teacher to help you with the questions you will want to ask--questions like "Do you work alone?," "Do you use a tool?" and so on.

	________		
	________		
	________		
	________		
	Daisy		
♂	________		
♀	________		
	________		

SUPPLEMENTARY MATERIAL (Cummings Device):

A: What work does ____________________ do?

B: He/she is a ________________________.

A: What work do you do?

B: I am a ________________________________.

TINSHWANA TEKUTSASISELA (Kugcwalisa Ngemagama Etikhaleni):

A: Usebentani __________A__________?

B: Ungu-__________B__________.
Uyi-__________C__________.
U-__________D__________.

A: Usebentani wena?

B: Ngingu-__________B__________.
Ngiyi-__________C__________.
Ngi-__________D__________.

A

make wakho
babe wakho
umnakenu
umngani wakho
Simelane

B

-dokotela
-mmeli
-nesi
-thishela
-mtshengeli
-mfundisi
-makhi
-ndvunankhulu
-mabhalane
-mtfungi
-mshayeli
-mhloli

C

-nyanga
-nhloli
-nkhosi
-ndvuna

D

-libutfo
-lisotja
-sikhulu
-ludzibi

ACTIVITIES:

1. Go through the questions in the Supplementary Material so that you are familiar with them.
2. Review the answers--the lists of occupations.
3. Take turns answering each of the two questions until you have exhausted all the possible answers.
4. Use the illustration on page 215 to expand your question and answer practice. Add place names and ask "where is he from?"
5. Go around the room and take turns telling what your father does, what your mother does, or what your brother or sister does. If you do not know the terms for these relatives yet, ask your teacher.
6. What is the difference between kwenta and kusebenta?
7. Answer the question "Usebentani thishela wakho?"

TIKHUMBUTO

EVALUATION ACTIVITIES:

1. Go back over some of the earlier lessons. You should have been writing down things that you did not understand well. Have you solved some of these problems? Write here one thing that was giving you trouble that you now understand.

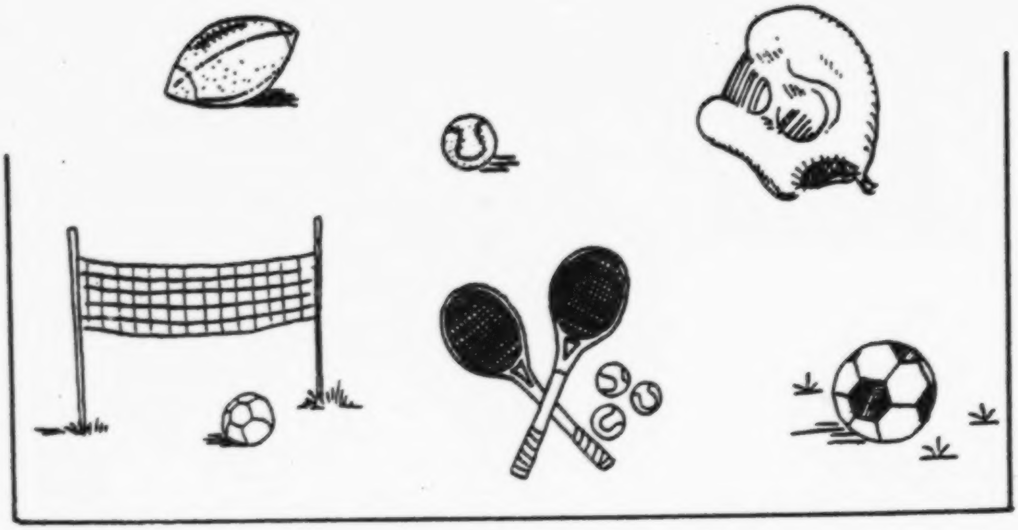
2. When your teacher explains something in siSwati, what percentage of the explanation do you understand? Do you remember the first day of class when you understood nothing?

3. Can you walk down the street and think of the siSwati term for the occupations of the people you see and meet?

4. Review the Objectives for this lesson. Did you achieve them?

IMIDLALO

SPORTS



Lesson Twenty-Three * Sifundvo Semashumi Lamabili Nakutsatfu

OBJECTIVES

Basic Material:

To become familiar with the siSwati vocabulary and phrases used in discussing sports.

Supplementary Material:

To increase familiarity with sports vocabulary and to improve reading skills.

BASIC MATERIAL (Mini-Drama):

Sipho: Hello Susan and Bill!

Susan/Bill: Yebo, Sipho! Where are you going?

Sipho: I'm going to Somhlolo. I will watch a ball game. Susan, do you like to play ball?

Susan: No! Me I like to play tennis, swimming, baseball and volleyball.

Bill: Me I like karate, running and football.

Sipho: And you (both), you play football.

Susan: Yes, but the football of America is not similar to (with) the football in Swaziland.

Bill: Me I like to drink tjwala more than to play. Go well Sipho.

Sipho: Eh....go well you (both).

TINSHWANA LETIMCOKA (Umdladlwana):

Sipho: Sanibonani Suzeni naBill!

Suzeni/Bill: Yebo Sipho! Uyaphi?

Sipho: Ngiya kaSomhlolo. Ngiyobukela ibhola. Suzeni, uyatsandza kudlala ibhola?

Suzeni: Chake! Mine ngitsandza kudlala ithenisi, kubhukusha, ibaseball nevolleyball.

Bill: Mine ngitsandza ikharati, kugijima nekudlala ifootball.

Sipho: Nani niyayidlala ifootball?

Suzeni: Yebo. Kodvwa ifootball yaseMelika ayifani nefootball yakaNgwane.

Bill: Mine ngitsandza kunatsa tjwala kunekudlala. Hamba kahle Sipho.

Sipho: Eh....hambani kahle nani.

ACTIVITIES:

1. Practice the mini-drama. Read it dramatically.

2. Discuss the difference between chal and chakel.

3. Collect the vocabulary and phrases to indicate which sports you like to play and which you like to watch.

4. Label the illustration and ask and answer simple questions about the sports that are represented.

5. Pair off with another student. Re-arrange and add to the dialogue so that it reflects your interests. Practice the dialogue. Take turns acting out your dialogue for the class.

6. Choose a sport like volleyball or soccer that is popular among the volunteers and staff. Ask your teacher to give you the phrases and vocabulary that are used in this game. We have suggested a few phrases.

   It's my serve.

   It's your serve.

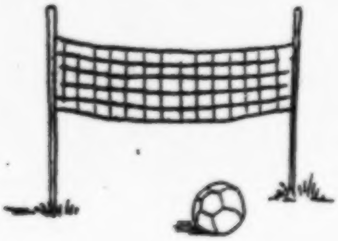
   What's the score?

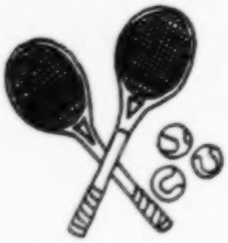
   The score is ________.

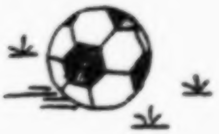
7. Discuss the participation of women and men in various sports.

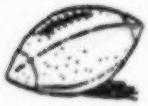
GRAMMAR NOTE

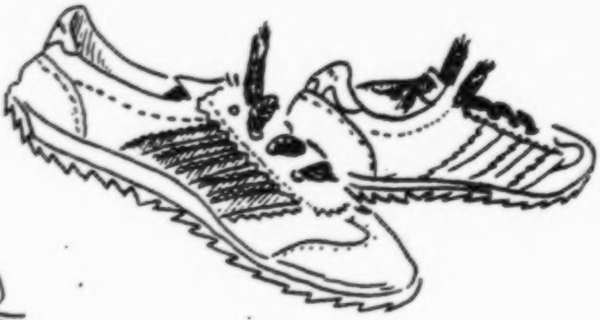
The /-yo-/ in the form Ngiyobuleka is a variation of the remote future tense marker /-yaw'-/.

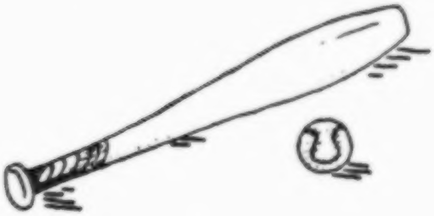


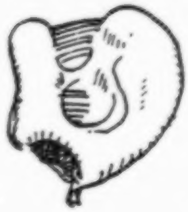


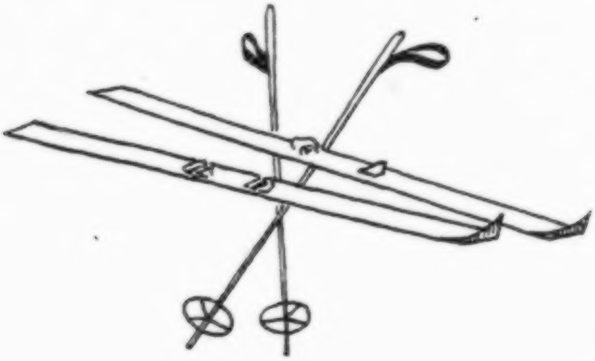


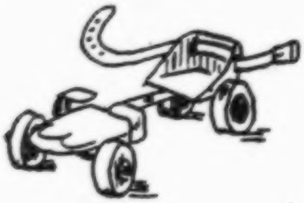


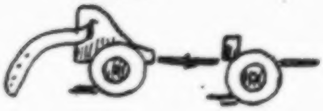


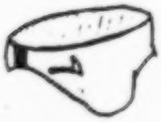


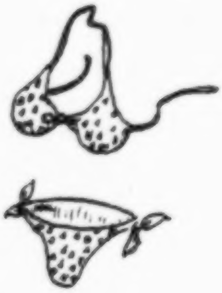












SUPPLEMENTARY MATERIAL (Narrative):

The children of Swaziland play certain sports. In schools some children play tennis, swim, run and volleyball. Girls play basketball, boys play football. In Swaziland there is no snow, therefore there is no skiing.

TINSHWANA TEKUTSASISELA (Kulandzisa):

Bantfwana bakaNgwane badlala imidlalo letsite. Etikolweni letinye bantfwana badlala ithenisi, kubhukusha, kugijima nevolleyball. Emantfombatana adlala ibasketball, bafana badlala ifootball. KaNgwane kute lichwa, ngakoke akusikiywa.

ACTIVITIES:

1. Listen carefully as your teacher reads the narrative. Concentrate on the general meaning of the paragraph.

2. Take turns reading the narrative aloud. Use this time to give special attention to your pronunciation.

3. Do not look at the narrative. Your teacher will give the narrative as dictation. When you have finished writing the narrative check to see how well you did.

4. Re-write the narrative as a description of sports in America. Assume you are telling some of your Swazi friends a little about sports in America. Read your narrative to the class.

5. Use the question particles /yini?/, /-phi?/, /-ni?/, /-elani?/ to make questions about the narrative. Write the questions here.

6. Pair off with another student and take turns asking and answering the questions.

TIKHUMBUTO

EVALUATION ACTIVITIES:

1. Take turns giving a 30-second talk about the sports you like. Do not spend a lot of time in preparation. Assess your ability to speak extemporaneously. Write here some notes about your performance.

2. Can you do a simple "play-by-play" in siSwati of a football or volleyball game?

3. Have a volleyball game in siSwati. Could you play the entire game without breaking into English?

4. What have we missed? Write here a subject that you are unable to discuss because you do not know the appropriate vocabulary. Collect some new words that will help you converse on this subject.

IMIBALA

COLORS

Lesson Twenty-Four * Sifundvo Semashumi Lamabili Nakune

OBJECTIVES

Basic Material:

To learn the siSwati vocabulary for the basic colors.

Supplementary Material:

To practice phrases containing color terms.

BASIC MATERIAL (Mini-Drama):

Teacher: (Holding Susan's coat) Susan's coat is red. Bill, what color are your trousers?

Bill: They (it) are black.

Teacher: Susan, what color is this?

Susan: It is white. Teacher, what color is your dress?

Teacher: It is yellow. Bill, the flag of America is what color?

Bill: It is blue, red and white (it-is-with-colors which-are-blue, red, and-white).

Teacher: My jersey is green, brown, black, white, yellow, red and blue.

Susan: It is ugly, teacher, the jersey which has many colors.

CULTURAL NOTE

Translations of color terms are never exact. In the same way that people of two different cultures may divide time in different ways, so they divide colors. The distinction between blue and green, for instance, does not coincide with our perceptions of these colors. In siSwati the term luhlata covers both colors.

SiSwati frequently specifies color by comparison. Blue is referred to as kuhlata njengesibhakabhaka 'it is as green as the sky.'

TINSHWANA LETIMCOKA (Umdladlwana):

Thishela: (Ubambe lijazi laSuzeni) Lijazi laSuzeni libovu. Bill, libhuluko lakho limbala muni?

Bill: Limnyama.

Thishela: Suzeni, kumbala muni loku?

Suzeni: Kumhlophe. Thishela, imbala mini ingubo yakho?

Thishela: Imtfubi. Bill, lifleke laseMelika linemibala lenjani?

Bill: Linemibala lelingangane, lobovu, nalomhlophe.

Thishela: Lijezi lami linemibala loluhlata, lonsundvu, lomnyama, lomhlophe, lomtfubi, lovovu, nalolingangane.

Suzeni: Libi, thishela, lijezi lelinemibala leminyenti.

LAMANYE EMAGAMA

______________ hlophe njegelichwa

______________ bovu njengengati

______________ luhlata njengetjani

ACTIVITIES:

1. Study the dialogue. Pay special attention to the intonation used in asking questions.

2. Make a list of the colors used in the dialogue.

3. Read the sections in Lesson 19 of your Grammar Handbook that discuss the formation of modifiers like the color terms. Translate the following combinations of nouns-plus-color modifiers.

   a red lihiya ______________________________

   a black pot ______________________________

   a yellow scarf ______________________________

   green beads ______________________________

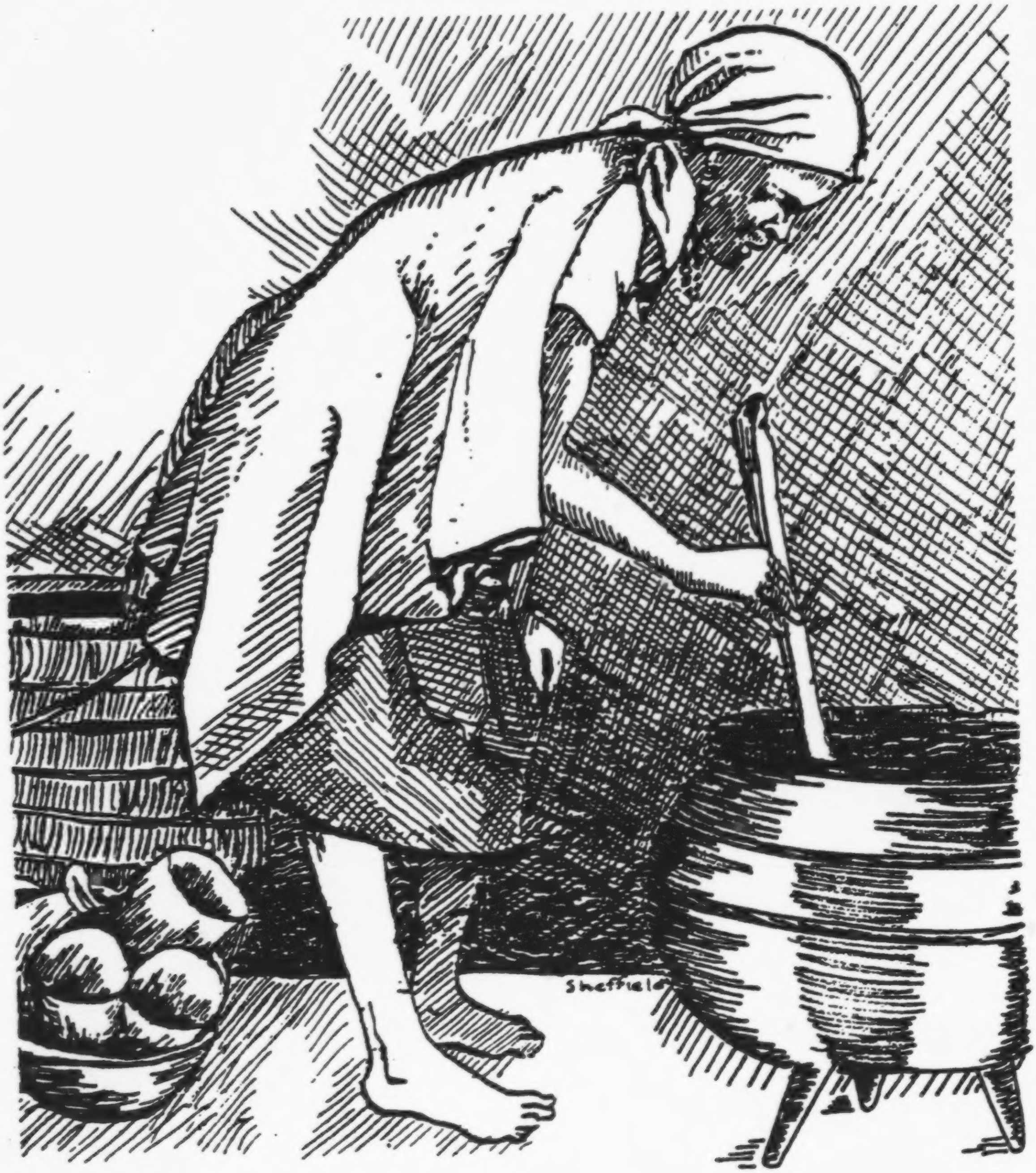
   brown skirt ______________________________

4. Use the translations you collected in 3 and write a paragraph describing what is going on in the picture on the next page.

GRAMMAR NOTE

The /mu-/ of /muni?/ is used like a subject concord meaning 'it' when referring to adjective stems like color terms.

The impersonal subject concord /ku-/ is also used with color terms to mean 'it' when the referent is not known.


Sheffield

SUPPLEMENTARY MATERIAL (Constructalog):

Use one or more of the phrases on the next page in a short dialogue. Write out your dialogue and then share it with others.

TINSHWANA TEKUTSASISELA (Khwakha Indzaba):

likati lelimnyama
sihlahla lesiluhlata
lihhabhula lelibovu
bhanana lomtfubi
imoto lemhlophe
incwadzi lelingangane

ACTIVITIES:

1. As a class, concoct a chain of sentences using the given phrases. See if you can weave them together into a story.
2. Find a colorful picture from a magazine. Ask your teacher to give you the siSwati word for every color in the picture. This will give you a better idea of colors you perceive similarly and which you perceive differently.
3. Discuss with your classmates the colors that are associated with certain moods and emotions in your culture. For instance, blue is usually associated with sadness or melancholy, red with anger or tension, yellow is mellow, and green is for envy. Discuss with your teacher the ways in which Swazis associate color with mood and emotion.
4. Ask your teacher to discuss the use of color terms to describe different races. Are black, white, brown, etc. used to describe racial characteristics in siSwati?

TIKHUMBUTO

EVALUATION ACTIVITIES:

1. Choose a color for each of the following nouns and give the siSwati translation. Do not look back at the lesson.

cat > likati lelimnyama

dog

river

beads

food

ball

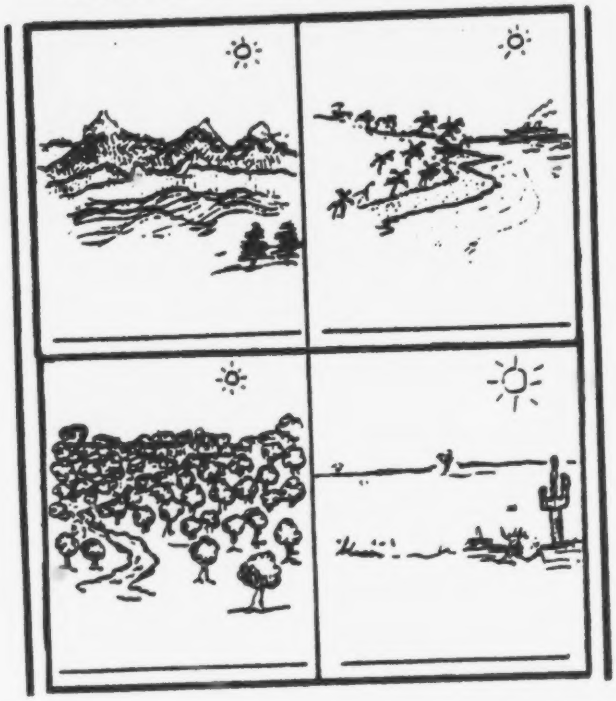
books

honey

2. Review the Objectives for this lesson. Are you able to use color terms correctly in siSwati? Assess your progress here.

INHLALO YASEMAKHAYA NENHLALO YASEMADOLOBHENI

RURAL LIFE VERSUS TOWN LIFE



Lesson Twenty-Five * Sifundvo Semashumi Lamabili Nesihlanu

OBJECTIVES

Basic Material:

To be able to say something about the social and cultural differences between urban life and life in a rural area.

Supplementary Material:

To set aside time to review material introduced up to this point.

BASIC MATERIAL (Narrative):

In Swaziland some people live (at home) in the rural area. Some live in towns. The mode of life of the rural area is different from the mode of life in the towns. The mode of life of the rural area is quiet. In the towns there is noise. In the towns there are many people. There are houses of Western style, stores, electricity, and roads of tar. In the rural areas there are traditional houses, but, in other homesteads houses of Western style are found. Water (at homes) in the rural area is fetched from the rivers. Some rivers are big, long, some are small and short.

CULTURAL NOTE

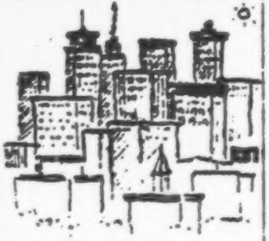
In the rural areas there is a distinction between a house (indlu), a homestead (umuti), and a home (likhaya). A house is a single structure, a home is where the whole family lives, and a homestead consists of families of the same clan.

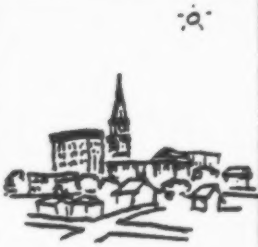
__TINSHWANA__ __LETIMCOKA__ (Kulandzisa):

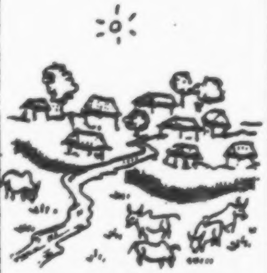
KaNgwane bantfu labanye bahlala emakhaya. Labanye bahlala emadolobheni. Inhlalo yasemakhaya ihlukile enhlalweni yasemadolobheni. Inhlalo yasemakhaya ithulile. Emadolobheni kunemsindvo. Emadolobheni kunebantfu labanyenti. Kunetindlu tesilumbi titolo, bogezi, nemigwaco lenesinkontiyela. Emakhaya kunetindlu tesintfu, kodvwe kuleminye imiti tindlu tesilumbi tikhona. Emanti emakhaya akhiwa emifuleni. Leminye imifula mikhulu, midze, leminye mincane, mifishane.

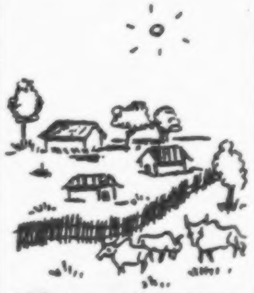
ACTIVITIES:

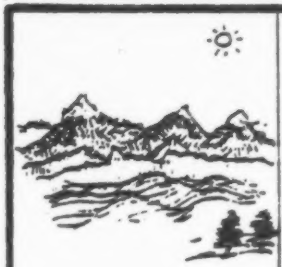
1. Practice reading the narrative aloud.
2. Make up several questions based on the information in the narrative. Use question particles like /-phi?/ and /-ni?/. Check the accuracy of your questions with your teacher.
3. Pair off with another student and practice your questions and answers.
4. Ask your teacher to explain the differences between indlu, likhaya, and umuti.
5. Ask and answer questions about the illustration.
6. Continue your Soap Opera. What becomes of the sick Lomaphupho and her philandering husband? Have Moondog stumble into the picture...perhaps he shows up for his siSwati lesson with Lomaphupho's sister.

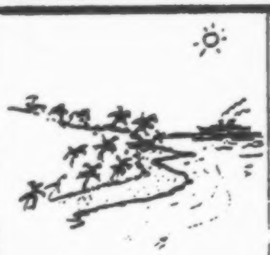


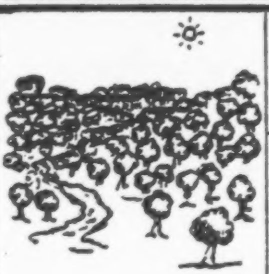


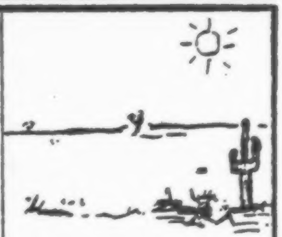


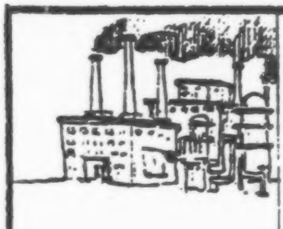


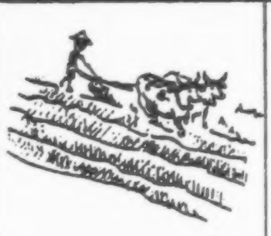


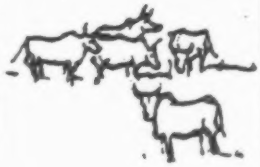


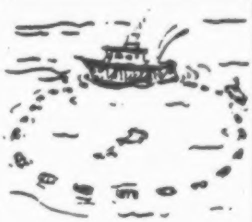












SUPPLEMENTARY MATERIAL (Spiel):

Choose one of the following topics and prepare a short talk on it.

1. Days of the week
2. Asking for a lift
3. The weather
4. Borrowing
5. Looking for beer
6. Sibhaca
7. Sports
8. Occupations
9. Furniture
10. Rural life
11. Asking for directions
12. Visiting a friend

TINSHWANA TEKUTSASISELA (Inkhulumo):

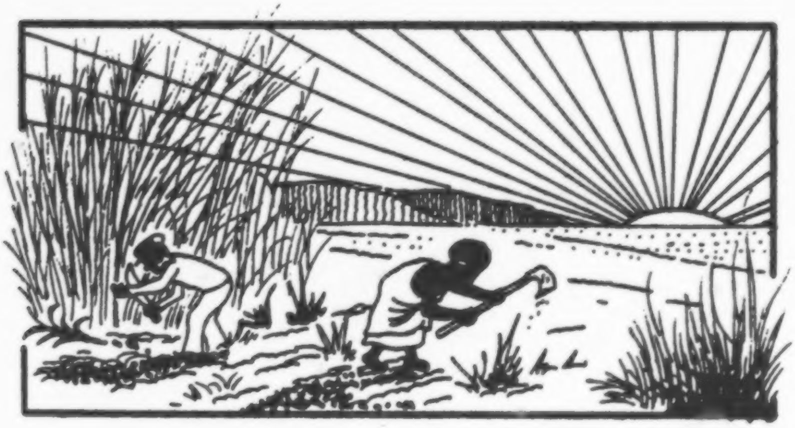
1. Emalanga eliviko
2. Kucela emalif'thi
3. Simo selitulu
4. Kuboleka/kutjeleka
5. Kushinga tjwala
6. Sibhaca
7. Imidlalo
8. Imisebenti
9. Timphahla tasendlini
10. Inhlalo yasemakhaya
11. Kubuta indlela
12. Kuvakashela umngani

ACTIVITIES:

1. Listen carefully as each of your classmates gives his/her talk. Take some short notes. When your classmates have all had their turn write a question for each student. Take turns answering the questions of your classmates.

2. Choose a topic other than the one you spoke about. Write two short paragraphs on this subject.

3. Choose three sentences you would like to be able to say about each topic. Listen as your teacher translates your sentences and those of your classmates. Write them down on the notes page.



TIKHUMBUTO

EVALUATION ACTIVITIES:

1. In siSwati write three sentences that indicate three differences between urban and rural life.

2. Write a short paragraph using the following sentence:

   Ngifuna kuhlala emakhaya ngoba ______________________

3. Use the list of topics in the Supplementary Material as a review check list. Can you say something about each topic. Where are your strong and weak points?

KUCOLISA

APOLOGIZING

Lesson Twenty-Six * Sifundvo Semashumi Lamabili Nesitfupha

OBJECTIVES

Basic Material:

To be able to apologize when you realize you have done or said the wrong thing at the wrong time.

Supplementary Material:

To be able to respond appropriately to a cultural "faux pas."

BASIC MATERIAL (Mini-Drama):

Lindiwe: It has dawned Susan!

Susan: Yes, it has dawned Lindiwe.

Lindiwe: Hawu, Susan! What are you doing there?

Susan: I'm washing my hair (head). What is it, Lindiwe?

Lindiwe: The head is not washed in the kitchen sink; it is washed in the wash room (house).

Susan: Awu, I apologize Lindiwe, I didn't know.

Lindiwe: It's o.k. Don't do it again. Finish washing then we'll scrub this sink.

Susan: It's o.k. I am finishing. Be appeased, truly.

Lindiwe: It doesn't matter, it has passed.

Susan: Thank you Lindiwe. I'll never do it again.

Lindiwe: Wo!

CULTURAL NOTE

Swazis are very strict about using the proper sinks and towels for the work they were designed for. You should be sensitive to their customs, particularly when you are a guest in their home. If you feel that you have offended someone or done something wrong do not be afraid to ask and apologize.

TINSHWANA LETIMCOKA (Kucoca):

Lindiwe: Kusile Suzeni!

Suzeni: Yebo, kusile Lindiwe!

Lindiwe: Hawu Suzeni! wentani lapho?

Suzeni: Ngigeza inhloko. Yini Lindiwe?

Lindiwe: Inhloko ayigezelwa esinkini yasekhishini; igezelwa endlini yokugeza.

Suzeni: Awu, ngiyacolisa Lindiwe, bengingati.

Lindiwe: Kulungile. Ungabophindza. Cedza kugeza bese sikolobha lesinki.

Suzeni: Kulungile sengiyacedza. Cola, phela.

Lindiwe: Akunandzaba, seyedlulile.

Suzeni: Ngiyabonga Lindiwe. Ngeke ngiphindze.

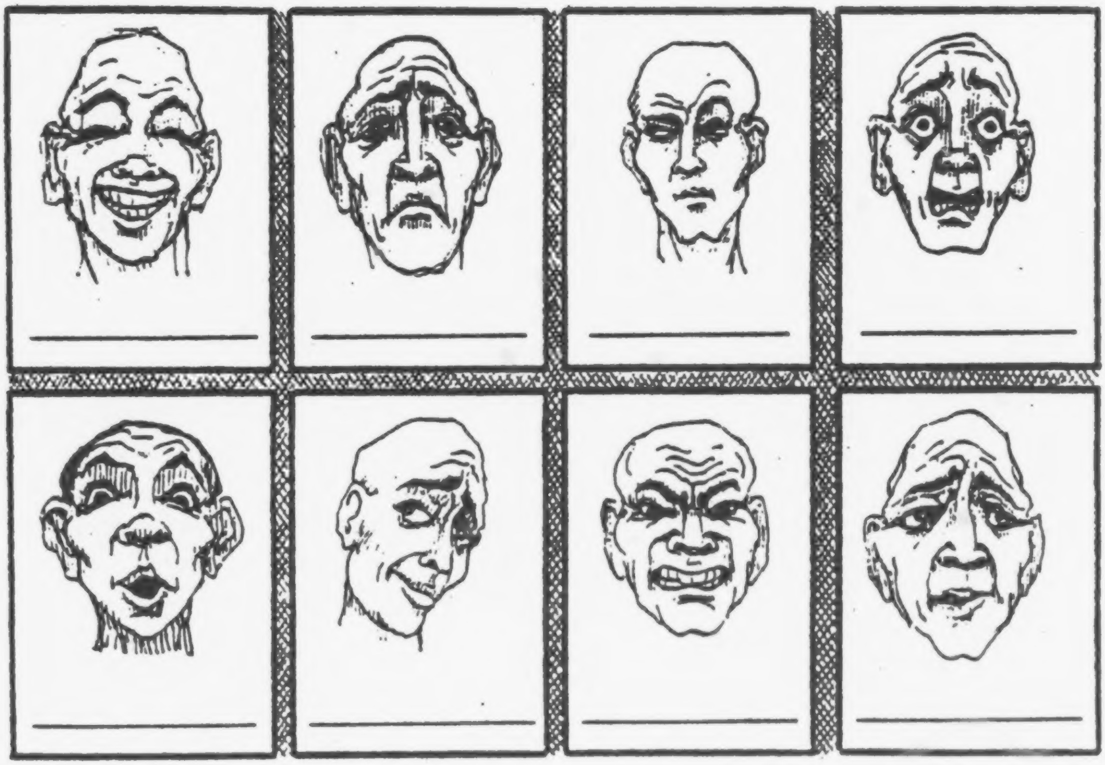
Lindiwe: Wo!

ACTIVITIES:

1. Practice the dialogue with another student.
2. When you are familiar with the dialogue re-tell the incident in your own words. Think first about what you are going to say. Take a few notes to organize your thoughts.
3. Discuss with your teacher things that might be found offensive to your new friends.
4. Is being late for a meeting or party cause for apologizing? How late is late?
5. Label the faces on page 255. Compare results with your classmates. Have a brief discussion that begins "I think he is _____."

GRAMMAR NOTE AND REFERENCE

The form Ngeke ngiphindze is a "double" verb construction. Literally it means 'I can never repeat.' There is a discussion of double verb constructions in Lesson 14 of your Grammar Handbook.



SUPPLEMENTARY MATERIAL (Role Play):

Susan and Mandla visit the homestead of Simelane. After eating Susan gives the dog bones with the plate from which she was eating. "It must not be that the dog eat from the plate which you ate from...." says Mandla.

Given the above situation the players act out an appropriate response.

Players:

Susan
Mandla
Mr. Simelane
Mrs. Simelane

TINSHWANA TEKUTSASISELA (Umdlalo Wokulingisa):

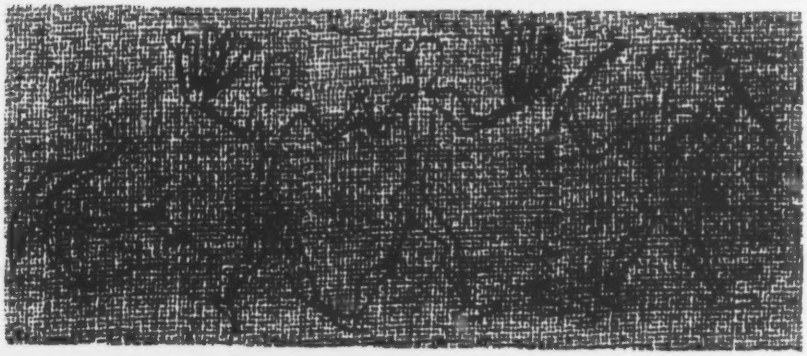
BoSuzeni naMandla bavakashela ekhaya kaSimelane. Emva kokudla Suzeni unika inja ematsambo ngeliplete labedlela kulo. "Akufanele inja idlele epletini lodlela kulo...." kusho Mandla.

Badlali:

Suzeni
Mandla
Umnumzane Simelane
Umka Simelane

ACTIVITIES:

1. If there are enough students in your class form two groups of four actors to perform. Each group should agree on the general direction of the dialogue, but the conversation should be as natural as possible.
2. Change the cast and go through the role play again. Let the story take a different direction.
3. Create a new situation that involves anger, frustration, or sadness. Once the class has decided on the situation choose the cast. Act out the scene in siSwati only for 4-5 minutes. Your teacher should participate to keep the dialogue moving. When you have finished the scene spend a few minutes discussing the weak areas of the conversation.



TIKHUMBUTO

EVALUATION ACTIVITIES:

1. Think over your past few weeks or months in Swaziland. Have you found yourself in a situation that dictated an apology? What was it? How did you handle it?

2. Besides apologies have you attempted to express anger or frustration in siSwati? Can you tell someone you are homesick? Think about these situations and write out some things you wish you could say.

3. Review the Objectives for this lesson. How well have you achieved them?

KUCOCA NGEMELIKA

DISCUSSING THE U.S.

Lesson Twenty-Seven * Sifundvo Semashumi Lamabili Nesikhombisa

OBJECTIVES

Basic Material:

To be able to answer questions and provide general information about the U.S.

Supplementary Material:

To increase your command of the vocabulary and phrases that will enable you to talk about the U.S.

BASIC MATERIAL (Interview)*:

Matsebula: Greetings to the people of Swaziland. Today our visitor is a volunteer of America. He/she will tell us about America. We ask you to tell us how big is America. (we-ask you-tell-us to-tell America it-is-big how-much?)

John: It is really very big. It has 50 districts. One district is big (enough) to surpass the country of Swaziland.

Matsebula: The original people of America are who?

John: The Red Indians. But today America has many different nationalities.

Matsebula: You have what sort of King in America? If/when you have one where does he stay?

John: We do not have one, a King, in America. We have a President. He (emphatic) he stays in Washington, D.C.

Matsebula: Which of your towns is big? (which town of-yours which-is-big?)

John: The town which is big in America is New York. The government, however, is in Washington, D.C.

Matsebula: You then come from what district?

John: I come from the district of California.

Matsebula: We thank you, John.

---

*See Teacher's Handbook, page 39.

TINSHWANA LETIMCOKA (Kubonana nemuntfu nekukhuluma naye umbute ngetintfo letitsite)

Matsebula: Siyanivusela beKunene. Lamuhla sivakashi setfu livolontiya laseMelika. Litasitjela ngeMelika. Kwekucala, Jona, sicela utsitjele kwekutsi iMelika yinkhulu kanganani.

Jona: Yinkhulu kakhulu imphela. Inetifundza letingemashumi lasihlanu. Sifundza sisinye sikhulu kwedlula live lakaNgwane.

Matsebula: Bantfu bemdzabu baseMelika bobani?

Jona: Ngema-Red Indians. Kepha-ke lamuhla iMelika inetive letinyenti letehlukene.

Matsebula: Ninayo yini inkhosi eMelika? Uma ninayo ihlalaphi?

Jona: Asinayo inkhosi eMelika, sineMengameli. Yena-ke uhlala eWashington, D.C.

Matsebula: Nguliphi lidolobha lakini lelikhulu?

Jona: Lidolobha lelikhulu eMelika yiNyuyokhi. Hulumende kodvwa use-Washington, D.C.

Matsebula: Wena-ke uphuma kusiphi sifundza?

Jona: Ngiphuma esifundzeni saseCalifornia.

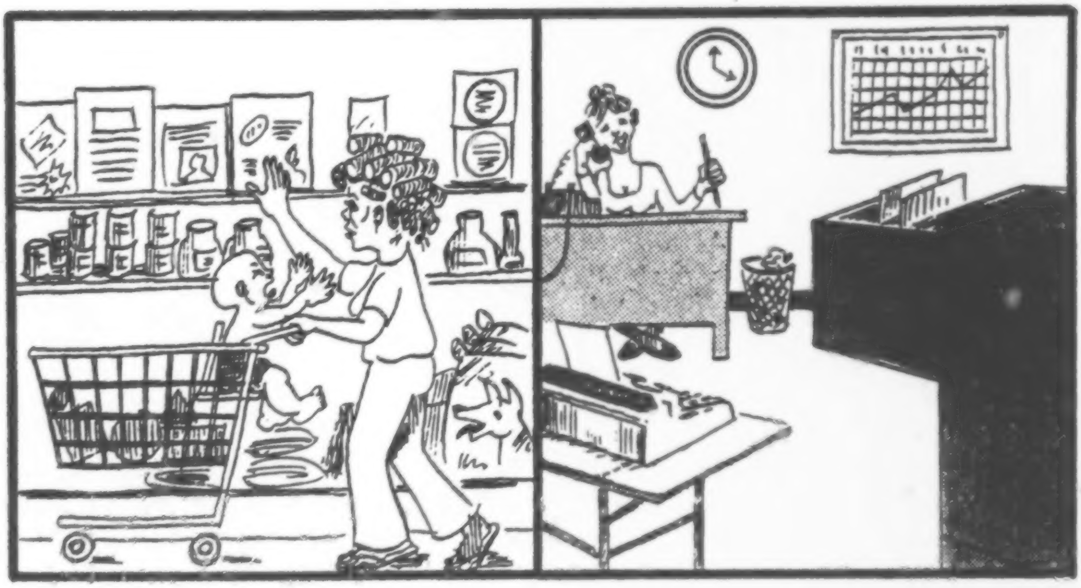
Matsebula: Siyabonga Jona.

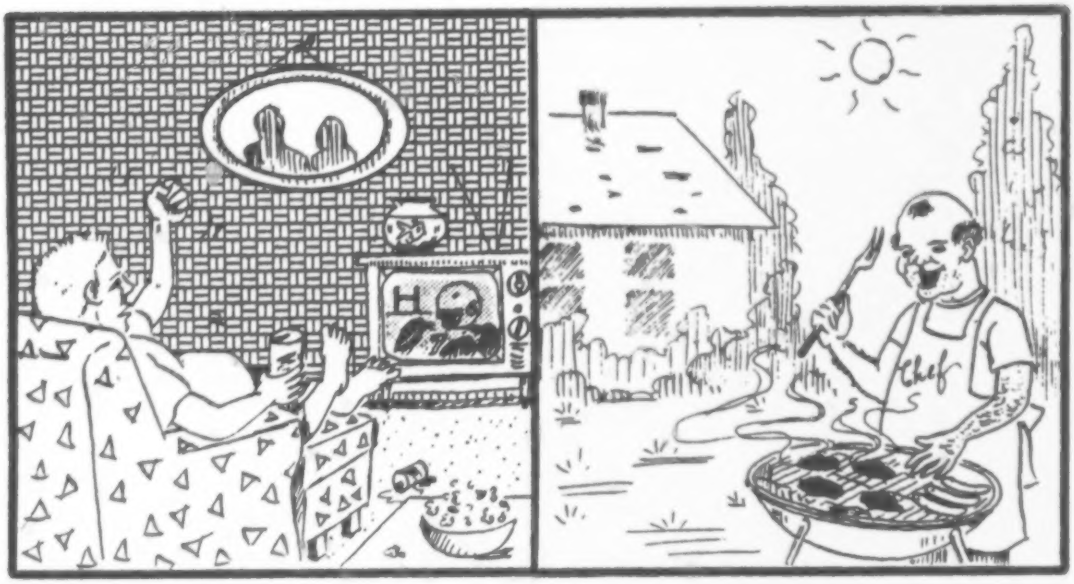
ACTIVITIES:

1. Practice the interview between Matsebula and John. Go through it once with your teacher to make sure you understand the vocabulary and grammatical constructions.
2. Have your teacher read the part of Matsebula while you read the part of John. Your teacher should correct your pronunciation.
3. Pair off with another student. Re-arrange the questions as you practice the interview.
4. Write an interview of your own consisting of 4-5 questions. Take turns interviewing each other. Your questions can be as creative as you like.
5. Explain the pictures on page 265 to your teacher.
6. Continue the Soap Opera! Moondog realizes Lomaphupho's husband and her sister are in a difficult situation because the doctor thinks that the sister is the sick Lomaphupho. What does Moondog do? What will become of the ailing Lomaphupho?

GRAMMAR NOTES

1. The expression /use-Washington, D.C./ is based on a subject concord /u-/ that refers to Hulumende. The /-se-/ particle is used to indicate 'at.'
2. The particle /-ke/ that is attached to words is used for emphasis.

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chef

SUPPLEMENTARY MATERIAL (Narrative):

The country of America is very big. In the East it is surrounded by an ocean which is called by saying it is the Atlantic. In the West it is surrounded by the ocean which is called by saying it is the Pacific. In the North, America is surrounded by the country of Canada, and in the South, America is surrounded by the country of Mexico and the gulf called by saying it is the Gulf of Mexico.

In the country of America there are places which are deserts, veld, shores of oceans. There are also forests and mountains that are big, high, and hills. There are very famous towns like Hollywood, where resides the movie stars.

I am from America I come from the district of ________________.
The town of ours that is big is ________________________.

NOTE

The siSwati term sifundza/tifundza best translates as 'district.' It is comparable to the term 'state.'

TINSHWANA TEKUTSASISELA (Kulandzisa):

Live laseMelika likhulu kakhulu. Empumalanga likakwe lulwandle lolubitwa ngokutsi yiAtlantic. Enshonalanga likakwe lulwandle lolubitwa ngokutsi yiPacific. Enyakatfo iMelika ikakwe live laseKhanada, kantsi eningizimu iMelika ikakwe live laseMexico neligumbi lolubitwa ngokutsi yiGulf of Mexico.

Kulelive laseMelika kukhona tindzawo letingemahlane, tinkhangala, lugu-lwelwandle. Kukhona futsi emahlatsi netinstaba letinkhulu, letindze, nemagcuma. Kukhona emadolobha lamakhulu nalamancane. Lamanye emadolobha advume kakhulu, njenge-Hollywood, lapho kuhlala ema-movie stars.

Mine eMelika ngiphuma esifundzeni sase ________________.
Lidolobha lakitsi lelikhulu yi ____________________.

ACTIVITIES:

1. Develop a set of questions that are answered by information provided in the narrative. Write out the questions and have your teacher check their accuracy. Pair off with your classmates one-by-one until you have all had a chance to answer each other's questions.
2. Write a short narrative about your home state.
3. Choose an area of the U.S. that you especially like and give a short talk explaining why you like that particular area.

GRAMMAR NOTES AND REFERENCE

1. Note the tones on the verbs kukàkà 'to surround, encircle.' If you do not get the tones right for this word, you could end up with a dramatically different meaning.
2. Verbs ending in /-wa/ or /-iwa/ in the present tense, or /-we/ or /-iwe/ in the past tense have a passive meaning. In such sentences the object of the verb comes first. Read Sections 9.4 and 14.2 in your Grammar Handbook.

TIKHUMBUTO

EVALUATION ACTIVITIES:

1. Now that you are almost finished with this volume, you should take time at this point to discuss with your teachers and classmates what topics you wish you could have covered. You have probably shared similar experiences. Discuss your competency with your classmates.
2. Without looking back at the lesson, can you write 3-4 sentences very generally describing any state in the U.S.?
3. Can you give a thumbnail comparison of Swaziland and your home state?
4. Visit an elementary school and try to tell the children who you are and where you came from.

UNGALAHLI
TIBI PHANSI
LAHLA TIBI
EMGCOMENI

EMAHEMUHEMU

SMALL TALK

Lesson Twenty-Eight * Sifundvo Semashumi Lamabili Nesiphohlongo

OBJECTIVES

Basic Material:

To acquire the ability to chat or gossip, using small talk and appropriate gestures.

Supplementary Material:

To recognize and learn to use gestures, mannerisms, and conversation fillers that will make your siSwati sound more natural.

BASIC MATERIAL (Dialogue):

Thandi: Hello, Debbie!

Debbie: Yebo, Thandi, how are you?

Thandi: I'm o.k. Debbie, I just nearly died.

Debbie: Hawu! What happened?

Thandi: I left here by car, (ideophone), I went to Ntondozi. I passed on the bridge, when I said, I'll take the corner, the car (ideophone). I say, (motions turning to the right) to the right......Nothing doing agrees the car!

Debbie: Hm.....

Thandi: I say, to the left (turns imaginary steering wheel left). .....Nothing doing with the car!

Debbie: Wo!

Thandi: I left I climbed a small donga. Ye.....h I am shouting. (Sounds like the movement of something covered.... sound of falling like a plate!) Smoking dust.

Debbie: Hawu! Where are you (where has all this happened)?

Thandi: I am inside. (Sound of coming out through a windscreen). That's how I was saved.

Debbie: Hey, you are saved!

Thandi: Ancestors of ours are with me!

TINSHWANA LETIMCOKA (Kucoca):

Thandi: Sawubona Debbie!

Debbie: Yebo, Thandi, unjani?

Thandi: Ngikhona Debbie, mane-nje ngicishe ngafa.

Debbie: Hawu! Kwente njani?

Thandi: Ngisuke lapha ngemoto, vu, ngiye eNtondozi. Ngidlule ebhulohweni, uma ngitsi ngitsatsa likona, imoto gugugu. Ngitsi, jiki ngesekudla.
..............Do imoto kuvuma!

Debbie: Hm.....

Thandi: Ngitsi, jiki esandleni sesancele.
..........Do imoto!

Debbie: Wo!

Thandi: Yasuka yakhwela ludvongana. Ye.......h sengimemeta.
Khutfukhutfu ....bhakla!
Kwabhunya lutfuli.

Debbie: Hawu! Ukuphi?

Thandi: Ngisekhatsi. Phumiyane nge-windscreen. Ngasindza kanjalo.

Debbie: Hey, usindzile!

Thandi: Emadloti akitsi abe nami!

LAMANYE EMAGAMA

phumiyane
jiki
vu
gugugu
khutfukhutfu
bhakla

ACTIVITIES:

1. This dialogue is difficult to translate because of the use of ideophones. Your teacher should read the dialogue to you. Listen carefully for the ideophones. You will hear them when you listen to the tales people tell, but they are so culturally-based that it would be very difficult for you to know when to use them yourself.

2. You have heard some exclamations spoken and you have seen some like hawu!, awu!, wo! written. What other exclamations have you heard? Write them here and be sure to note the gestures that accompany them.

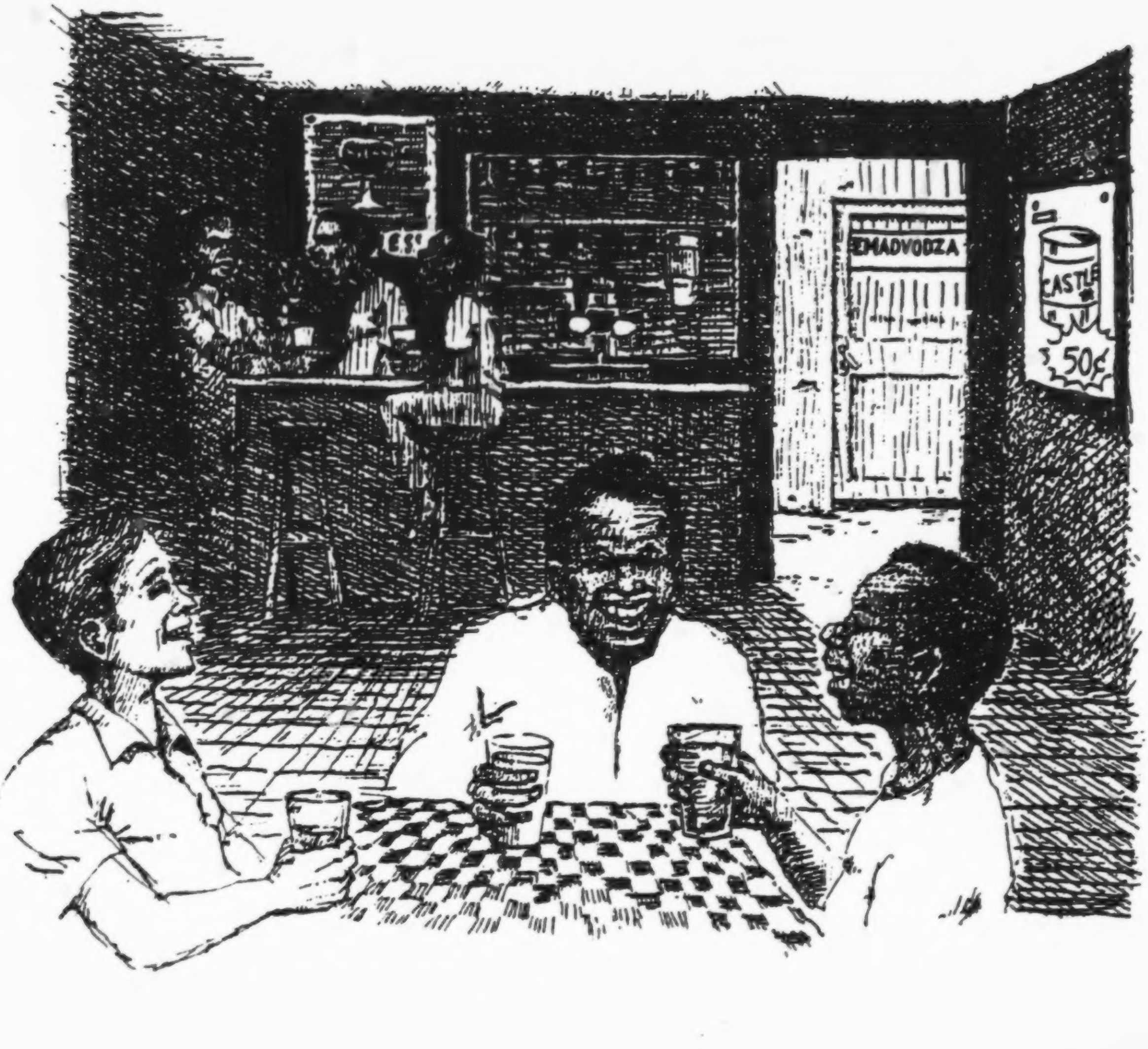
3. Continue your Soap Opera!

GRAMMAR NOTE

Ideophones are an important and unique characteristic of Bantu languages. Many ideophones are based on the way something sounds. We have a few words in English that are similar to ideophones--words like splash, buzz, shhh, and so on.

Stories and narratives are full of ideophones. Some speakers will create ideophones as they tell the tale. It is virtually impossible for a non-Swazi to know when and how to use ideophones, but you should be able to recognize them when you hear them.

Most ideophones are accompanied by dramatic gestures. Watch for these gestures.


EMADVODZA
CASTLE
50¢

SUPPLEMENTARY MATERIAL (Role Play):

Mrs. Dlamini has a garden that is beautiful. Yesterday Bill's dog came and ate vegetables in the garden of Mrs. Dlamini. Mrs. Dlamini was very angry. She told Dlamini what happened.

Players: Mrs. Dlamini
Dlamini
Susan
Bill
Policeman

TINSHWANA TEKUTSASISELA (Umdlalo Wokulingisa):

UmkaDlamini unengadzi lenhle. Itolo inja yaBill ifike yadla imibhidvo engadzeni yemkaDlamini. UmkaDlamini utfukutsele kabi. Utjele Dlamini kutsi kwentekeni.

Badlali: UmkaDlamini
Dlamini
Suzeni
Bill
Liphoyisa

ACTIVITIES:

1. Practice the Role Play changing the cast of characters at least once. Have your teacher play the role of the angry Mrs. Dlamini. Pay attention to any exclamations or gestures that accompany his/her anger.

2. Ask your teacher to tell you a dramatic story that involves ideophones.

3. Besides yebo what other conversation fillers do you hear frequently? Construct a list.

4. What sort of information merits a Hawu!? What gestures have you seen accompany this explanation?

TIKHUMBUTO

EVALUATION ACTIVITIES:

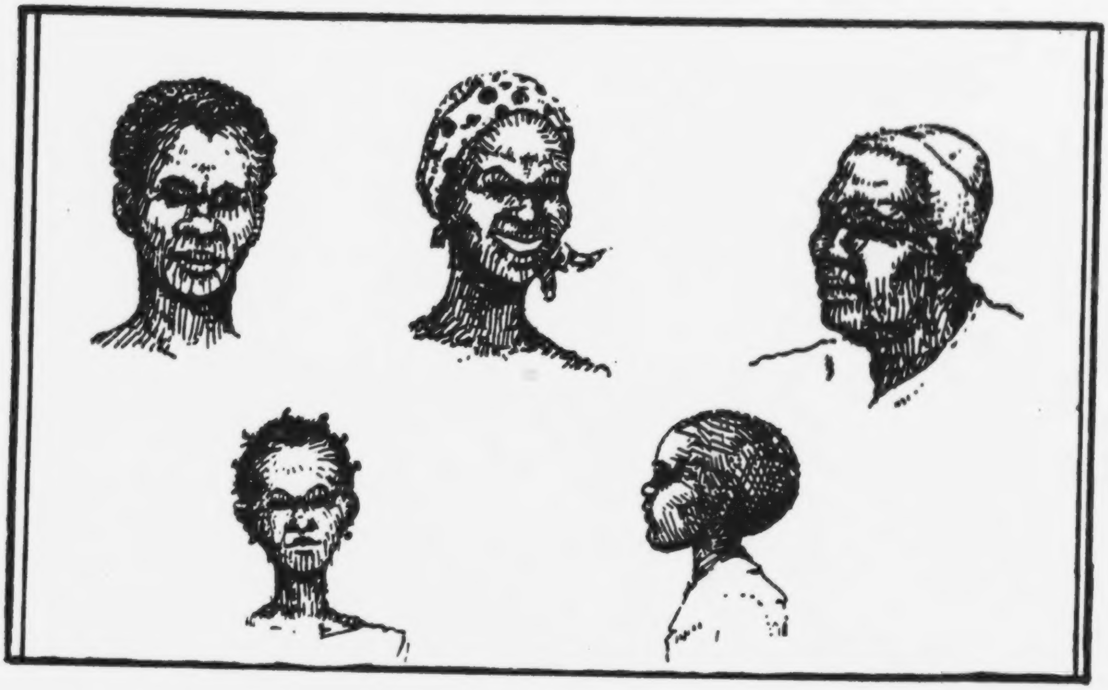
1. How much do you sound like a Swazi? Being able to express feelings of anger, frustration, gratitude is an important achievement in learning a language. It opens the door to true fluency. Have you learned to mimic certain speech mannerisms and gestures?

2. Can you recognize ideophones when you hear them? Eavesdrop next time you are at the market or on a crowded street. Listen to an excited speaker.

3. Refer to the objectives for this lesson and comment below on how well you have met them.

TIHLOBO

FAMILY RELATIONSHIPS



Lesson Twenty-Nine * Sifundvo Semashumi Lamabili Nemfica

OBJECTIVES

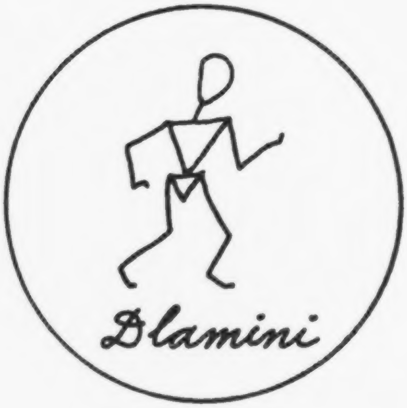
Basic Material:

To recognize the vocabulary of the kinship system in the Swazi culture, and to understand the system.

Supplementary Material:

To learn something about the emabutfo.

BASIC MATERIAL (Sketch):



ACTIVITY

Use the list of family terms on the next page to draw a sketch of a stick-figure family. Then label the family. For starters, try this:

Ngubani lo?

Note that the point of reference is a person called Dlamini.

TINSHWANA LETIMCOKA

malume (0-/bo-)
-shana (um-/ba-)
-mzala (0-/bo-)
make waDlamini
umka-Dlamini (0-/bo-)
umfatiwa (um-/ba-)
umnaketfu (um-/ba-)
dzadzewetfu (0-/bo-)
sibali (0-/bo-)
maketala
malokatana
gogo (0-/bo-)

SUPPLEMENTARY MATERIAL (Interview):

Bill:	Sir, I ask you to explain to me about certain things that deal with the customs of Swaziland.
Mtsetfwa:	It's all right, Bill. You want to ask what? There are customs that I never can talk about (which-I-never I-to-tell about-them).
Bill:	I want to ask about the age regiments. Who are the emabutfo?
Mtsetfwa:	About the history of the Swazis, every Swazi boy becomes (part of the) age regiment. The boy becomes part of the age regiment starting from an early age. The boy then enters an age regiment of boys equal in age.
Bill:	You say that the age regiment is divided into classes of age?
Mtsetfwa:	Yebo my child, it is like that. The age classes have different names.
Bill:	What do they wear the age regiment?
Mtsetfwa:	On national festivals like Incwala the age regiments adorn the skin of the leopard, they put the cape around the neck, on the head they put on an ostrich feather hat.

NOTE

The emabutfo play an important role in Swazi culture. If you attend Incwala you will see them. In the past the emabutfo have served in a defense capacity. The men in a specific age group become very close to one another. In order to marry, members of the emabutfo need the permission of the King himself.

TINSHWANA TEKUTSASISELA (Kubonana nemuntfu nekukhuluma naye umbute ngetintfo letitsite)

Bill: Babe, ngicela ungichazele ngetintfo letitsite letiphatselene nemasiko akaNgwane.

Mtsetfwa: Kulungile Bill. Ufuna kubuta ngani? Akhona emasiko lengeke ngikutjele ngawo.

Bill: Ngifuna kubuta ngemabutfo. Bobani emabutfo?

Mtsetfwa: Ngemlandvo wemaSwati, wonkhe umfana weliSwati abebalibutfo. Umfana abebalibutfo kusukela ebuncaneni bakhe. Umfana-ke abengena ebutfweni lebafana lalingana nabo ngemnyaka.

Bill: Usho kutsi emabutfo ahlukaniswe ngetigaba tebudzala?

Mtsetfwa: Yebo mntfwanami, kunjalo. Tigaba temabutfo tinemagama lahlukene.

Bill: Agcokani emabutfo?

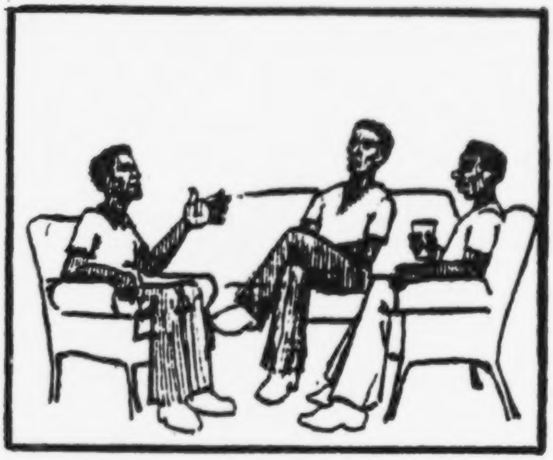
Mtsetfwa: Emkhosini yesive, njengencwala emabutfo avunula sikhomba sengwe, afake tigeja entsanyeni, enhloko afake inyoni.

ACTIVITIES:

1. Practice the interview. Have your teacher read the part of Mtsetfwa while you read the part of Bill.

2. Go through the interview carefully. There will be some grammatical constructions that are unfamiliar to you. Write some of these constructions here. Try "dissecting" them. Using your Grammar Handbook see if you can figure out how these forms developed. As you go out on your own you should have some idea of how to find answers to the questions that will arise.

3. Write down some general questions about Swazi culture. Can you ask someone to explain the significance of a particular tradition? Can you ask when or where a specific tradition originated? Collect phrases like these here so they will be available to you when you need them.



TIKHUMBUTO

EVALUATION ACTIVITIES:

1. Use a picture of several people. Identify one person as John or Mandla. Then describe the other people as his sister, his cousin, his mother, his wife, his friend, etc.

2. Can you give a short talk about your family?

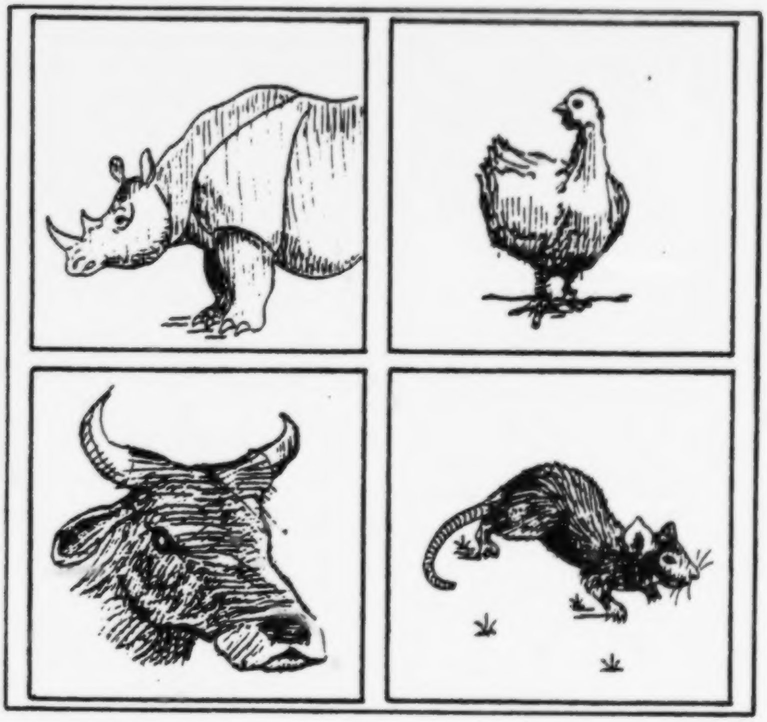
3. Take a moment to see if you can give the siSwati equivalent for the following:

   Lesson:
   Basic:
   Supplementary:
   Dialogue:
   Narrative:
   Interview:

4. Have you achieved the objectives for this lesson?

INKHUNDLA YETILWANE

GAME PARKS



Lesson Thirty * Sifundvo Semashumi Lamatsatfu

OBJECTIVES

Basic Material:

To learn the vocabulary and phrases used in discussing animals in Swaziland.

Supplementary Material:

To practice speaking extemporaneously about subjects that may come up.

BASIC MATERIAL (Narrative):

In Swaziland there is an arena of animals which is called by saying Mlilwane Game Reserve. At Mlilwane there are animals which are different. There are birds, fishes, crocodile, rhinos, and game and other kinds of animals. At Mlilwane there are houses for sleeping. All the time on Sundays meat is roasted at Mlilwane. It is better to visit at Mlilwane in the summer because in the winter it is cold.

CULTURAL NOTE

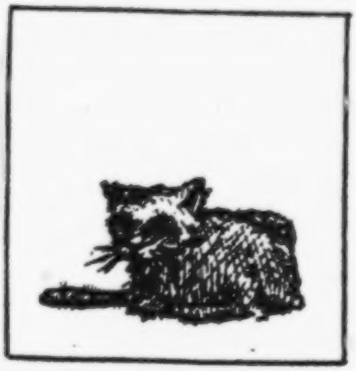
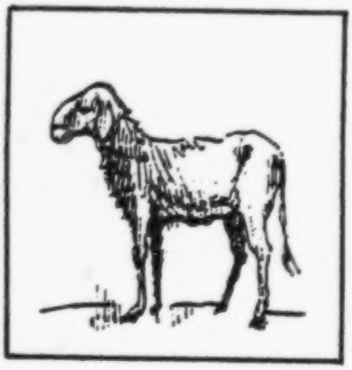
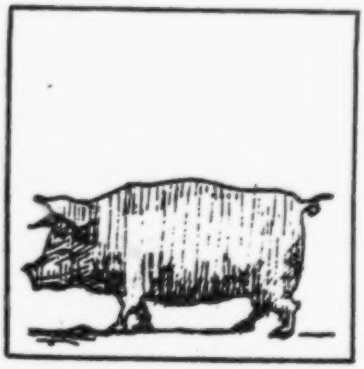
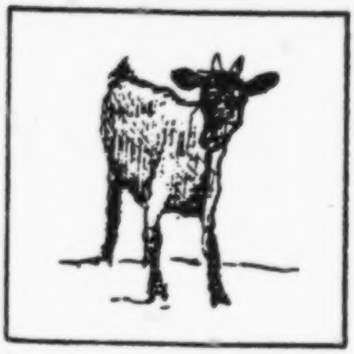
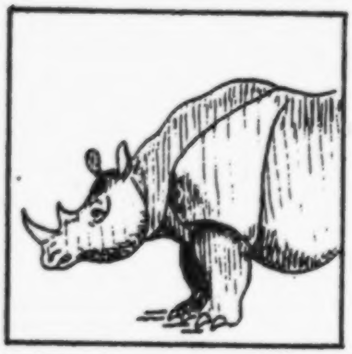
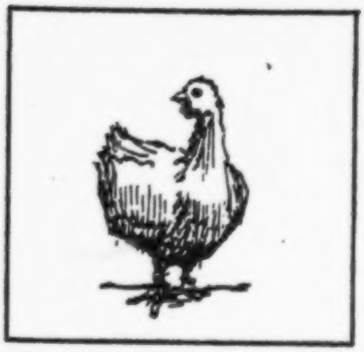
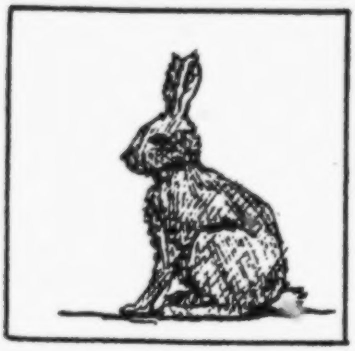
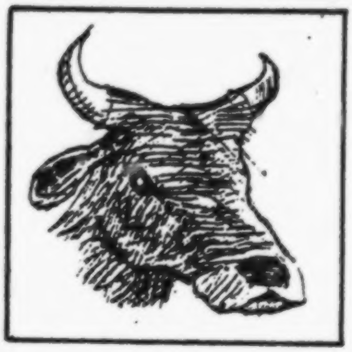
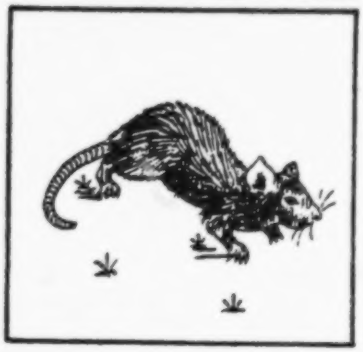
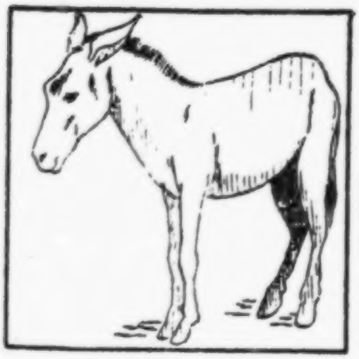
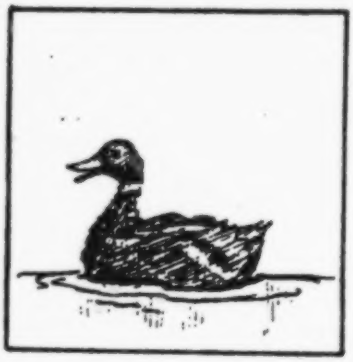
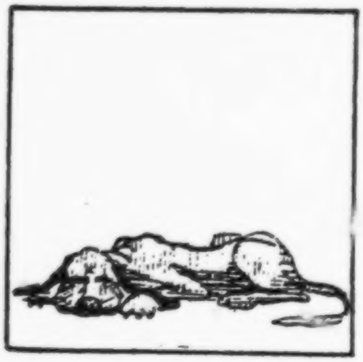
Swazis have borrowed a tradition from the neighbors, the Sunday afternoon braai. A braai is similar to a bar-b-que. It is customary for restaurants and inns to have a Sunday afternoon braai for their guests.

TINSHWANA LETIMCOKA (Kulandzisa):

KaNgwane kukhona inkhundla yetilwane lebitwa ngokutsi-Mlilwane Game Reserve. EMlilwane kukhona tilwane letehlukene. Kukhona tinyoni, tinhlanti, tingwenya, bobhejane, tinyamatane naletinye tinhlobo tetilwane. EMlilwane kukhona tindlu tekulala. Njalo ngemaSontfo kosiwa inyama eMlilwane. Kuncono kuvakashela eMlilwane ehlobo ngoba ebusika kumakhata.

ACTIVITIES:

1. Develop a series of questions and answers about the animals in the illustration.
2. Discuss with your teacher what animals are common in Swaziland.
3. Visit Mlilwane Game Park!
4. Are animals associated with human qualities? Ask your teacher if there are expressions like "strong as a bull," "scared as a rabbit," "quick as a fox," and so on.
5. Wrap up your Soap Opera! Does the doctor finally get to the sick Lomaphupho?

SUPPLEMENTARY MATERIAL (Spiel):

Give a short talk on one of the following topics:

Education

The Frustrations of Learning a Foreign Language

Why I Do/Do Not Miss Having a Telephone

How My Typical Day in Swaziland Differs From My Typical Day in The U.S.

TINSHWANA TEKUTSASISELA (Inkhulumo):

Imfundvo

Bulukhuni Bekufundza Lulwimi Lolunye

Kungabinalo Lucingo

Kwehluka Kwelilanga Lelitsite kaNgwane naseMelika.

ACTIVITIES:

1. Write an additional topic on a small piece of paper. Exchange topics with your classmates. Each person should give a short talk on the topic he/she chose. Be creative when deciding upon the topic.

2. Give a short talk about something you do well. Tell the class about how you do it and a little about where you learned how to do it. Topics might include how you learned to hit a topspin backhand, making carrot cake, playing the banjo, and so on.

3. Share with your classmates experiences you have had in Swaziland. Discuss the role of language in the situations. When is knowing siSwati important? Have you found that people react differently when you speak siSwati as opposed to when you speak English?

TIKHUMBUTO

EVALUATION ACTIVITIES:

1. Discuss with your classmates a way to assess your achievement in this class. Perhaps you should each give short speeches, or your teacher might conduct an interview.

2. Remember when you were learning to say things like Ngicela umbuto, Uhlalaphi? etc. Think about your achievements in siSwati. In what area are you the strongest? What is your weakest area?

3. Write a short talk summarizing your training experience. Use the correct tenses to tell about your arrival in Swaziland, your classes, and your future plans.

4. Go back over the Objectives for the lessons. How many have you achieved? Write here a few you feel you did not achieve.

HAMBA KAHLE!

English to SiSwati Glossary

A

abandon - kuyekela

abhor - kwenyanya

able - -nga-, kwati

about - -nga-

above - ngetulu

acacia tree - tfwetfwe (si-/ti-)

accept - kuvuma

accident - -goti (iN-/tiN-)

acquaint - kwejayeta, kwetayeta

across - ngesheya

act (behave) - kutiphata

act (take action) - kwenta

action - -ento (si-/ti-)

add - kuhlanganisa, kwengeta

admit - kuvuma

advance (prepay) - kweboleka

Afrikaans - -Bhunu (si-/ti-)

Afrikaner - -Bhunu (li-/ema-)

after - emuva

afternoon - entsambama

afraid - kwesaba

again - futsi, njalo

against - kuphikisana

age - -nyaka (um-/imi-)
-dzala (bu-)

ago - ndlulile

agree - kuvuma

agreement - vumelwane (si-/ti-)

agriculture - tekulima

air - -oya (um-/imi-)

airplane - -dizamshini (iN-/tiN-)

all - -nkhe

allow - kuvumela

all right (ok) - kulungile

almost - cishe

alone - -dvwa

also - na-futsi

although - noma

always - njalo njalo, sonkhe sikhatsi, kokuphela

amaze - kumangalisa

ambulance - ambulensi (i-/ti-)

America - -Melika (iN-/tiN-)

American - Melika (li-/ema-)

among - emkhatsini

amount - -nani (li-/ema-)

amuse - kujabulisa

and - futsi, na-

angry - -tfukutsele, -kwatile

animal - -lwane (si-/ti-)

ankle - -cakala (li-/ema-)

announce - kwatisa

announcement - -atiso (si-/ti-)

announcer (radio) - -sakati (um-/ba-)

another - -nye

answer (v.) - kuphendvula

answer (n.) - -phendvulo (iN-/tiN-)

anything - noma yini

apologise - kucolisa, kucela lucolo

appear - kubonakala, kuvela

applaud - kushaya tandla, kudvumisa, kubabata

applause - -hlombe (li-/ema-)

apple - -hhabhula (ti-/ema-)

April - Mabasa

argue - kuphikisana

arise - kuvuka, kusukuma

arithmetic - -balo (si-/ti-)

arm - -khono (um-/imi-)

armpit - -khwapha (li-/ema-)

arrange - kuhlelisa, kulungisa

arrive - kufika

art - -khwa (bu-)

as - njenga-, njengoba

ask - kubuta

aspirin - -philisi (li-/ema-)

attack - kuhlasela, kudvumela

attempt - kutama, kuzama, kulinga

attorney - -meli (um-/ba-)

August - iNgci

aunt - -anti (Ø/bo-)

awaken - kuvusa

axe - -zembe (li-/lema-)

B

baboon - -fene (iN-/tiN-)

baby - -swane (lu-/tiN-)
-ntfwana (um-/ba-)

back - emuva

back (part of body) - -hlane (um-/imi-)

back (lower) - -colo (li-/ema-)

bad - -bi

bag - -khwama (si-/ti-)
-saka (li-/ema-)

baggage - -tfwalo (um-/imi-)

bake - kubhaka

ball - -bhola (i-/ema-)

bandage - -bhandishi (li-/ema-)

bank - -bhange (li-/ema-)

barber - -hhuli (um-/ba-)

basket - -bhasikidi (i-/ema-)
(0/bo-)

bat - -lulwane (li-/ema-)

bathe - kugeza umtimba, kubhukusha

bathing suit - swimming khos'shum (i-/ema-)

bathroom - -dlu yekugezela (iN-/tiN-)

bathtub - -bhavu (li-/ema-)

battery - -bhethri (i-/ema-)

beard - -levu (si-/ti-)

beat - kushaya

beautiful - -hle

because - ngoba

become - kuba

bed - -bhedze (um-/imi-)

bedroom - -kamelo (li-/ema-)

bee - -yosi (iN-/tiN-)

beef - -yama (iN-/tiN-)

beer - -tjwala (bu-)
-bhiya (i-/ema-)
(0/bo-)

beetle - -bhungane (li-/ema-)

before - ngaphambi

beg - kuncenga, kucela

begin - kucala

beginning (in, at, to) - ekucaleni

beginning - -calo (si-/ti-)

behind - emuva kwa-

believe - kukholwa

bell - -simbi (iN-/tiN-)

belly - -su (si-/ti-)

below - ngaphansi

belt - -bhande (li-/ema-)

beside - eceleni

best - ncono kakhulu

better - ncono

between - emkhatsini

beyond - ngale kwa-

Bible - Bhayibheli (li-/ema-)

big - -khulu

bill - -kwenede (si-/ti-)

bird - -yoni (iN-/tiN-)

birthday - -langa lekutalwa (li-/ema-)

black - -mnyama

blackboard - -bhelek'bhodi (i-/ema-)

blade - -lezane (iN-/tiN-)

blanket - -gubo (iN-/tiN-)

bleed - kopha

blister - -bhamuta (li-/ema-)

blood - -gati (iN-/tiN-)

blue - luhlata njengesibhakabhaka

boast - kutatisa

boat - -kebhe (si-/ti-)

body - -timba (um-/imi-)

boil - kubila

boil - -tfumba (li-/ema-)

bone - -tsambo (li-/ema-)

book - -cwadzi (iN-/tiN-)

boot - -catfulo (si-/ti-)

border - -nyele (um-/imi-)

born - kutalwa

borrow - kweboleka, kwetjeleka

both - -bili

bottle - -bhodela (li-/ema-)

box - -bhokisi (li-/ema-)

boy - -fana (um-/ba-)

brassiere - -bhodi (i-/ema-) (0/bo-)

bread - -nkhwa (si-/ti-)

break - kwephula, kubulala

breakfast - kusukusula

breast - -bele (li-/ema-)

breath - -phefumulo (um-/imi-)

breur - kuphisa

bribe - kufumbatsisa

brick - - tini (si-/ti-)

bride price - -lobolo (li-/ema-)

bridge - -bhuloho (li-/ema-)

bridle - -tomu (li-/ema-)

bright - khanya

bring - kuletsa

broom - -tsanyelo (um-/imi-)

brother - -naketful (um-/ba-)

brown - nsundvu

brush - -bhulashi (li-/ema-)

brush (teeth) - kucubha, kuhlukuhla

build - kwakha

building - -dlu (iN-/tiN-)

burial (funeral) - -ngcwabo (um-/imi-)

burn - kusha

bury - kungcwaba

bus - -bhasi (i-/ema)

bush (forest) - -hlanze (li-/ema-)

business - -bhizinisi (i-/ema-)
-sebenti (um-/imi-)

busy - kusebenta

but - kodvwa

butter - -bhotela (li-/ema-)

butterfly - -vemvane (lu-/tiN-)

buttock - -bunu (si-/ti-)

button - -kinobho (li-/ema-)

buy - kutsenga

C

cab (taxi) - -tekisi (i-/ema-)

cabbage - -klabishi (li-/ema-)

cable (telegram) - -thelegramu (i-/ema-)

cafe - -khefi (li-/ema-)

cake - -khekhe (li-/ema-)

calabash - -gubhu (si-/ti-)
-gula (iN-/tiN-)

calculate - kubala

calender - -khalenda (i-/ema-)

calf - -khonyane (iN-/ema-)
-tfole (li-/ema-)

call - kubita

call (phone) - kushaya lucingo

camera - -khamera (i-/ema-)

can (able) - -nga-

can - -kotela (si-/ti-)
-thini (li-/ema-)

cancel - kucisha, kubulala

candle - -khandlela (li-/ema-)

capture - kubamba

car (auto) - -moto (iN-/tiN-)

care - kunaka

careful - kucaphela, kunakekela

carpet - -khaphethi (i-/ema-)

carry - kuphatsa, kutfwala

carry on your back - kumema

case - -bhokisi (li-/ema-)

cash - -mali (i-/ti-)

cassette (tape) - -khasethi (i-/ema-)

cat - -kati (li-/ema-)

catch - kubamba, kugendza, kuncaka

cause (v.) - kubangela

cause (n.) - -susa (si-/ti-)

cease - kuyekela, kukhawula

center - -khatsi (um-/imi-)

centimeter - -sentimetha (i-/ema-)

ceremony (celebration) - gidvo (um-/imi-)

certain - -nye

chain - -ketamo (lu-/ti-)

chair - -tulo (si-/ti-)

chalk - -shoki (i-/ti-)

chance - -khatsi (si-/ti-)

change - kushintja

change (bill) - kukweneda

charge (cost) - kubita, kudla

cheese - -shizi (Ø/bo-)

chest - -fuba (si-/ti-)

chew - kuhlafuna

chicken - -khukhu (iN-/tiN-)

chief - -khulu (si-/ti-)

child - -ntfwana (um-/ba-)

chin - -levu (si-/ti-)

choose - kukhetsa

chop - kujuba, kugeca, kugatvula

Christmas - -khisimuzi (Ø/bo-)

church - -sontfo (li-/ema-)

cigarette - -sikilidi (Ø/bo-)
-gwayi (li-/ema-)

circle - -dingilizi (iN-/tiN-)

city - -dolobha (li-/ema-)

civilize - kuphucula

class - -klasi (li-/ema-)

classroom - -klasi (li-/ema-)

clean - kuhloba

cleanse - kuhlanta

clear - kukhanya, kubonakala

climb - kwekhwela, kucanca

clock - -washi (li-/ema-)

close - kuvala

clothes - -gubo (iN-/tiN-)
-phahla (iN-/tiN-)

cloud - -fu (li-/ema-)

coat - -bhantji (li-/ema-)
-jazi (li-/ema-)

cockroach - -phela (li-/ema-)
-totoyi (li-/ema-)

coffee - -khofi (li-/ema-)

cold - -khata (ema-) kubandza

college - -kolishi (li-/ema-)

color - -bala (um-/imi-)

comb - -kamo (li-/ema-)

come - kuta

comfortable - kahle

company (business) - -kampani (iN-/tiN-)

complete (v.) - kucedza

complete - phelele

conceal - kufihla, kutfukusa

condition - -mo (si-/ti-)
(um-/imi-)

confide - kuhlebela

confuse - kusanganisa

congratulate - kubongela

congregation - -bandla (li-/ema-)

congress - -hlangano (iN-/tiN-)

conquer - kwehlula, kungoba

contain - -na- (-ne-)

continue - kuchubeka

conversation - -khulumo (iN-/tiN-)

converse - kucoca, kukhuluma

cook - kupheka

cool - kuphola

copy (v.) - kubonela

corner - -kona (li-/ema-)

cost (n.) - -tsengo (iN-/tiN-)

cost (v.) - kubita

cotton - -kotini (0/bo-)

count - kubala

country - -ve (li-/ema-)

course - -khozi (i-/ema-)

court - -kantolo (iN-/tiN-)

cousin - -mzala (u-/bo-)

cover (v.) - kwembonya, kuvala

cramp - -sindze (iN-/tiN-)

crash - kuwa, kushayisa

craziness - -hlanya (bu-)

cream - -lata (lu-/0)

create - kwakha, kudala

creator - -dali (um-/ba-)

crime - -cala (li-/ema-)

crop - -vuno (si-/ti-)

cross - -phambano (si-/ti-)

crowd - -cumbi (si-/ti-)

cruelty - -nya (lu-/0)

cry - kukhala

cup - -komishi (iN-/tiN-)
(li-/ema-)

cut (v.) - kusika

D

dance - kugidza

dark - -mnyama

date - -suku (lu-/tiN-)

daughter - -ndvodzakati (i-/ema-)

day - -langa (li-/ema-)

day after tomorrow - -hlomunye (um-/imi-)

day before yesterday - kusanti

dead - -file

December - iNgongoni

decide - kuncuma

deepen - kushona, kujula

defend - kuvikela

delay - kubambelela

dentist - -dokotela wematinyo (Ø/bo-)

desert - kushiya, kuhlamuka

desert (n.) - -hlane (li-/ema-)

desire - kufisa

desk - -deski (li-/ema-)

diarrhea - -sheko (um-/imi-)

die - kufa

different - kwehluka

difficult - lukhuni

diningroom - -dlu yekudlela (iN-/tiN-)
-dayiningirumu (i-/ema-)

dinner - -dina (li-/ema-)

direct - kucondza

dirty - ngcolile

discourage - kukhubata

discover - kutfola

discuss - kucoca

disease - -fo (si-/ti-)

dish - -dishi (iN-/tiN-)

distance - -banga (li-/ema-)

divine - kubhula, kuphengula

diviner - -angoma (si-/ti-)

do - kwenta

doctor - -dokotela (Ø-/bo-)
-yanga (iN-/tiN-)

dog - -ja (iN-/tiN-)

dollar - -dola (i-/ema-)

domesticated animal - -fuyo (iN-/tiN-)

door - -nyango (um-/imi-)

doubt - kungabata

down - phansi

draw - kudvweba

dream - kuphupha

dress - -gubo (iN-/tiN-)
-lokwe (li-/ema-)

drink - kunatsa

drive - kushayela

drop - kuwa

drop (n.) - -tfonsi (li-/ema-)

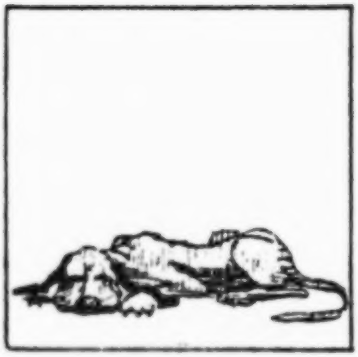
drunkard - -dzakwa (si-/ti-)

dry - koma

during - ngesikhatsi

dust - -tfuli (lu-/tiN-)

duty - -sebenti (um-/imi-)



E

each - ngakunye

ear - -dlebe (iN-/tiN-)

earn - kuhola

earth - -hlaba (um-/imi-)

east - -phumalanga (iN-/tiN-)

easy - -lula

eat - kudla

edge - -ngcengcema (um-/imi-)
-sentse (lu-/Ø)
ekugcineni

effort - -tamo (um-/imi-)
kulinga

egg - -candza (li-/ema-)

eight - -siphohlongo (si-/ti-)
-goba galombili (si-/ti-)

either - noma

elbow - -gcosa (iN-/tiN-)

election - -khetfo (lu-/Ø)

electric - -gesi (Ø/bo-)

elephant - -dlovu (iN-/tiN-)

else - lokunye

employer - -cashi (um-/ba-)

end - kugcina, kuphetsa

enemy - -tsa (si-/ti-)

energy - -ndla (Ø/ema-)

engine - -jini (iN-/tiN-)

enjoy - -kajabulisa

enough - kwenela

enter - kungena

entrance - -sango (li-/ema-)

eraser - -rabha (i-/ema-)

escape - kubaleka, kusimdza

et cetera - njalonjalo

even (not odd) - kulingana

even (too) - ngisho na-

even (though) - noma ku-

evening - kusihlwa

ever - kuze (or: kute)

ever (always) - njalo njalo

every - -onkhe

everything - konkhe

examine - kuhlola

except - ngaphandle

exciting (to be) - kujabulisa, kuhlanyisa, kuyatsisa

excuse (me) - cola Nkhosi, ngiyacolisa

expect - kulindzela, kuhlalela, kubheka

experience - lwati

explain - kuchaza

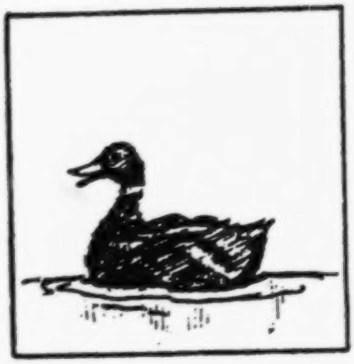
express (spec. deliv.) - -express (i-/ema-)

extinguish - kucisha, kucima

eye - liso (sing.)
emehlo (plur.)

eyebrow - -shiya (li-/ema-)

eyelash - -khophe (lu-/tiN-)



F

fable - -simi (iN-/tiN-)
-ganekwane (iN-/tiN-)

face - -so (bu-)

fact - -cinisa (li-/ema-)

factory - -fekthri (i-/ema-)

fail - kwehluleka

faith - -kholo (iN-/tiN-) (lu-/0)
-kholwa (ku-)

fall - kuwa

family - -ndeni (um-/imi-)

family name - -bongo (si-/ti-)

far - khashane

farm - -pulazi (li-/ema-)

farmer - -limi (um-/ba-)

fast - kakhulu, masinyane, ngekushesha manono, phangisa

fat (n.) - -futsa (0/ema-)
-noni (li-/ema-)

fat (v.) - kukhuluphala

father - babe (0/bo-)

father-in-law - -babetala (0/bo-)

favor - kusita

fear - kwesaba

February - iNdlovana

feel - kuva

fence - -fenisi (0/bo-)
-tsandzelo (si-/ti-)

fever - -fiva (iN-/tiN-)
-khuhlane (um-/imi-)

few - -mbalwa, -ncane

field - -nsimu (i-/ema-)

fifty - -shumi lasihlanu (0/ema-)

fight - kulwa

figure - -balo (si-/ti-)
-nombolo (iN-/tiN-)

fill - kugcwala

film - -filimu (li-/ema-)

finally - ekugcineni

find - kutfola, kukhandza

fine - -hle, -lungile

finger - -nwe (umu-/imi-)

fire - -lilo (um-/imi-)

first - kucala

fish - -hlanti (iN-/tiN-)

fit - lingana

fit (v.) - kulinganisela

five - -hlanu (si-/ti-)

flag - -flegi (i-/ema-)
-tjeka (um-/imi-)

flea - -zeze (li-/ema-)
-kululu (li-/ema-)

floor - -yilo (si-/ti-)

flower - -bhali (iN-/tiN-)

fly - kundiza

fly (n.) - -phungane (iN-/tiN-)

follow - kulandzela

food (n.) - -dla (ku-)

fool - -lima (si-/ti-)

foolishness - -lima (bu-)

foot - -nyawo (lu-/ti-)

for (on behalf of) - -ela

force - -khani (iN-/tiN-)
-ndla (0/ema-)
-ndluzula (iN-/tiN-)
hluku (si-/ti-)

forearm - -galo (iN-/tiN-)

forehead - -bunti (li-/ema-)
-mongo (si-/ti-)

foreign - kweku fika,
kwangaphandle

forest - -hlatsi (li-/ema-)

forget - kukhohlwa

fork - -fologo (iN-/tiN-)

form - -fomu (i-/ema-)
-mo (si-/ti-)

forward - embili, phambili

four - -ne

free (v.) - kukhulula

free (v.) - kukhululeka

fresh - -sha

Friday - (u)Lesihlanu

friend - -ngani (um-/ba-)

friendship - -hlobo (bu-)

frog - -coco (li-/ema-)

from (to be) - kuphuma, kusuka

front - -phambili, ngembili

fruit - -tselo (si-/ti-)

full (to be) - kugcwala

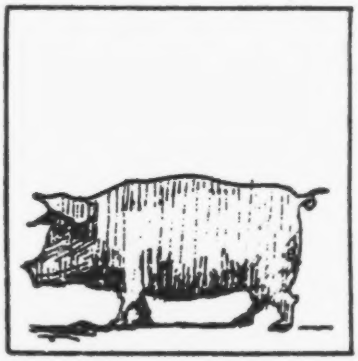
fun (n.) - -mnandzi (bu-)

fun (to have) - kujabulisa,
kuhlekisa

funny (to be) - kuhlekisana

furthermore - futsi

future - -kusasa (li-/0)
-ngemuso (li-/0)



G

game - -dlalo (um-/imi-)

garage - -garaji (li-/ema-)

garbage - -bi (si-/ti-)

garden - -gadzi (iN-/tiN)

gas - -petrol (i-/Ø)

gasoline - -phethiroli (i-/bo-)
(Ø/bo-)

gas station - -filling station
(i-/ema-)

gate - -gede (li-/ema-)

gather - kubutsa, kucoca

general - imvama, lokuvamile

German (person) - -Jalimane
(li-/ema-)

get - kutfola

ghost - -poko (si-/ti-)

gift - -pho (si-/ti-)

girl - -ntfombatana (i-/ema)

give - kunika, kupha

glad (to be) - kujabula

glass - -gilazi (iN-/tiN-)
-glasi (i-/ema-)

glasses - -buko (si-/ti-)

go - kuhamba, kuya

goat - -buti (iN-/tiN-)

God - Nkulunkulu (Ø/bo-)

gold - -golide (li-/ema-)

good - -lungile, kuhle

government - -buso (um-/imi-)

Government (Swazi) - Hulumende
(Ø/bo-)

government minister - -dvuna
(iN-/tiN-)

grain - -hlamvu (iN-/tiN-)
(lu-/tiN-)

granddaughter - -tukulu (um-/ba-)

grandfather - mkhulu (Ø/bo-)

grandmother - gogo (Ø/bo-)

grandson - -tukulu (um-/ba-)

grass - tjani (rare: bu-)

great - -khulu

green - luhlata

green Mamba snake - -dlondlo
(iN-/tiN-)

grey - -mphunga

grill - kosa

grocery - -grosa (i-/ema-)

groin - -bilapho (iN-/tiN-)

ground - -hlaba (um-/imi-)

group - -cumbi (si-/ti-)

grow - kuhlanyela

guard - kugadza

guess - kucombelela

guide - kulayela

guide (n.) - -holi (um-/ba-)

guitar - -ginci (si-/ti-)
-gantayi (lu-/tiN-)

gun - -bhamu (si-/ti-)

H

hair - -nwele (lu-/ti-)

haircut - kuhhula

half - -hhamfu (Ø/bo-)

hand - -sandla (si-/ti-)

hang - kuphanyeka, kulengisa

happen - kwenteka

happy (to be) - kujabula, kutsakasa

hard - lukhuni

harvest - kuvuna

harvest - -vuno (si-/ti-)

hat - -gcoko (si-/ti-)

hate - kwnyanya, kutondza

have - -ne-, -na-

head - -hloko (iN-/tiN-)

headache - kubulawa yinhloko

health - -philo (iN-/tiN-)

hear - kuva

heart - -hlityo (iN-/tiN-)

heat (n.) - -shisa (ku-)

heat (v.) - kushisa

heaven - -zulu (li-/ema-), ezulwini

heavy - -matima, -sindza

height - -dze (bu-)

hell - -hogo (si-/ti-)

help - kusita

here - lapha, la

hide - kubhaca

hide (something) - kufihla

hide (skin) - -khuma (si-/ti-)

high - -dze, phakeme, etulu

hill - -tsaba (iN-/tiN-)

hire - kuchasha

history - -landvo (um-/imi-)

hit - kushaya

hold - kubamba, kuphatsa

hole - -godzi (um-/imi-)

home - -khaya (li-/ema-)

homestead - -ti (umu-/imi-)

honey - -ju (lu-/0)

hope - tsemba (li-/ema-)

horse - -hhashi (li-/ema-)

hot - -shisa

hotel - -hhotela (li-/ema-)

hour - -hora (li-/ema-)
-simbi (iN-/tiN-)

house - -dlu (iN-/tiN-)

how - njani?, kanjani?

however - noko

human - -ntfu (bu-)

hundred - -khulu (li-/ema-)

hungry - -lambile, kubulawa yindlala

hunt - kutingela

hunter - -tingeli (um-/ba-)

hurry - kuphangisa, kujaka

hurt - kulimata

husband - -ndvodza (i-/ema-)
-yeni (um-/ba-)

hyena - -phisi (iN-/tiN-)

I

ice - -chwa (li-/ema-)

idea - -condvo (um-/imi-)

idler - -vila (li-/ema-)

if - uma

ill (to be) - kugula

important - -mqoka, -balulekile

in - phakatsi, ekhatsi

include - kufaka na-

increase - kwandza

inform - kutjela

insect - -lwanyakazana (si-/ti-)

inspector - -hloli (um-/ba-)

instead - esikhundleni, endzaweni

instructions - -layetelo (um-/imi-)

insult - kutfuka

interest - -dlandla (um-/imi-)
-shisekelo (iN-/tiN-)

intestine - -tfumbu (li-/ema-)

invite - kumema

iron - -simbi (iN-/tiN-)

island - -chingi (si-/ti-)

itch - kuluma

J

jam - -jamu (Ø/bo-)

January - Bhimbidvwane

jaw - -hlatsi (um-/imi-)

jealousy - -ona (um-/Ø)

jersey - -jezi (li-/ema-)

job - -sebenti (um-/imi-)

join - kuhlanganisa, kulungelela

joke (n.) - -hlaya (li-lema-)

joke (v.) - kutekula

journey - -hambo (lu-/Ø)
-dlela (iN-/tiN-)

joy - -jabulo (iN-/Ø)

judge (v.) - kwehlulela

judge (n.) - -jaji (li-/ema-)

July - Kholwane

jump - kugcuma, kuzuba

June - iNhlaba

K

keep - kubeka, kugcina, kulondvolota

kettle - -gedlela (li-/ema-)

key - -khiya (si-/ti-)

kick - kukhahlela

kill - kubulala

killer - -bulali (um-/ba-)

kilo - -khilo (i-/ema-)

kilometer - -khilometha (i-/ema-)

kind - -lungile, -nemusa, -nesisa

king - -khosi (iN-/ema-)

kiss - kwanga, kucabuza

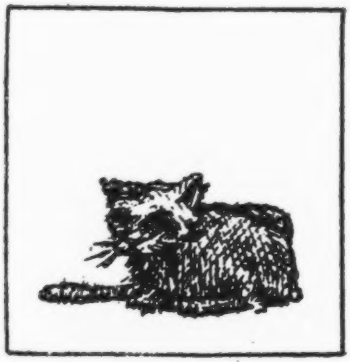
kitchen - -dladla (li-/ema-)
-khishi (li-/ema-)

knee - -dvolo (li-/ema-)

knife - -khwa (umu-/imi-)

knock - kunconcotsa

know - kwati



L

labor - -sebenti (um-/imi-)

laborer - -sebenti (si-/ti-)

lake - -chibi (li-/ema-)

lamp - -bane (si-/ti-)

land - -ve (li-/ema-)

language - -lwimi (lu-/ti-)

large - -banti, -khulu

last - -gcina

late (to be) - kwephuta

late - muva

laugh - kuhleka

laundry (clothes) - -washingi (i-/ema-)

lavatory - -thoyi (um-/imi-)
-bhoshi (li-/ema-)

law - -tsetfo (um-/imi-)

lay (something) - kubeka

lay (an egg) - kutalela

lead - kuhola

leaf - -cembe (li-/ema-)

learn - kufundza

leave - kushiya

left - sancele

leg - -bala (um-/imi-)
-lente (um-/imi-)
-tfo (si-/ti-)

lemon - -lamula (li-/ema-)

lend - kuboleka

length - -dze (bu-)

less - -ncane

lesson - -fundvo (si-/ti-)

let - kuvumela

letter - -cwadzi (iN-/tiN-)

lie - -nga (Ø/ema-)

life - -philo (im-/Ø)
-phila (ku-)

lift - kuphakamisa

light - -khanya (ku-)

like - njenga-

line (drawn) - -gca (umu-/imi-)

line (things) - -hele (li-/ema-)

lion - -bhubesi (li-/ema-)
-gwenyama (iN-/tiN-)

lip - -dzebe (lu-/tiN-)

listen - kulalela

literature - -bhalo (Ø/imi-)

litter - kungcolisa

little - -ncane

live - kuphila

live (somewhere) - kuhlala

lizard - -gololo (um-/imi-)

load - -tfwalo (um-/imi-)

loaf - -khama (um-/imi-)

long - -dze

look - kubuka

lose - kulahla

lost - kulahleka

love - kutsandza

lover - -tsandvwa (si-/ti-)
-ngani (si-/ti-)

low - phansi

lower - ngaphansi kuna-

lower back - -colo (li-/ema-)

luck - -hlanhla (iN-/tiN-)

lunch - -lantji (i-/Ø)
-dina (li-/ema-)

M

machine - -shini (um-/imi-)

mad (crazy) - kuhlanya

magic - -lingo (um-/imi-)

maiden - -tfombatana (iN-/ema-)

mail - -posi (li-/ema-)

maintenance - -ondlo (si-/ti-)

maize - -mbila (um-/imi-)

make - kwenta

make a mistake - kuphosisa

man - -dvodza (iN-/ema-)

manhood - -dvodza (bu-)

manner - -dlela (iN-/tiN-)

many - -nyenti, -nengi

map - -mephu (i-/ti-)

March - iNdlovu lenkhulu

mark (n.) - -phawu (lu-/tiN-)

mark (v.) - kumaka

market - -makethe (i-/ti-)

marriage - -shado (um-/imi-)

married - -shadile

married man - -numzane (um-/ba-)

marry - kushada

mat - -cansi (li-/ema-)

match - kucondzanisa, kufanelana

material (fabric) - -dvwangu (iN-/tiN-)

matter - -dzaba (iN-/tiN-)

May - iNkhwekhweti

maybe - kumbe, mhlawumbe, encenye

me - mine

mealie meal - -phuphu (iN-/tiN-)

mealie porridge - -phalishi (li-/ema-)

mean - kusho kutsi

meaning - -chazelo (iN-/tiN-)

measure - kukala

meat - -yama (iN-/tiN-)

mechanic - -makhenikhi (0/bo-)

medicinal herb - -khambi (li-/ema-)

medicine - -tsi (umu-/imi-)

meet (with) - kuhlangana

meet (at station) - kuhlangabeta

meeting - -hlangano (um-/imi-)

member - -lunga (li-/ema-)

mend - kulungisa, kukhandza,
kuchibela

method - -dlela (iN-/tiN-)

middle - -khatsi (um-/imi-)

might - ngahle

mile - -mayela (li-/ema-)

milk - -bisi (lu-/0)

million - -gidzi (si-/ti-)

mind - -gcondvo (iN-/tiN-)

mine - -mayini (i-/ti-)

minute - -minithi (li-/ema-)

mirror - -buko (si-/ti-)

miss - kugeja

Miss - Nkhosatana (Ø/bo-)
-Miss (Ø/bo-)

Mrs., Ms. - Make (Ø/bo-)

mistake - -phosiso (si-/ti-)

Mr. - Mnumzane (um-/ba-)
-Mista (Ø/bo-)

modern - -sha

moment - -zuzwana (um-/imi-)

Monday - umSombuluko

money - -mali (i-/ti-)

month - -yanga (iN-/tiN-)

moon - -yanga (iN-/tiN-)

more - kuna-, kakhulu, ngetulu

morning - ekuseni

mosquito - -ndozolo (um-/imi-)
-buzulwane (iN-/tiN-)

mother - make (Ø/bo-)

mother-in-law - -maketala (Ø/bo-)

motor bike - -dududu (si-/ti-)

mountain - -tsaba (iN-/tiN-)

mouse - -gundvwane (li-/ema-)

mouth - -lomo (um-/imi-)

move - kusuka, kuhamba, kukhwesha

movie - -bhayiskobho (Ø/bo-)
(i-/bo-)

much - kakhulu, -nengi

mushroom - -khowe (li-/ema-)

music - kuhlabela

must - -fanele, noma kanjani

N

name - -gama (li-/ema-)
-bito (li-/ema-)

napkin - -nabukeni (li-/ema-)

nation - -ve (si-/ti-)

national - kwe- sive

natural - kwe - mvelo

nature - -velo (iN-/tiN-)

near - eceleni, edvute

nearly - cishe

necessary (to be) - kudzingeka, kusweleka

neck - -tsamo (iN-/tiN-)

need - -dzingo (si-/ti-), kuswela

needle - -yalitsi (iN-/tiN-)

neighbor - -makhelwane (0/bo-)

nephew - -mshana (u-/bo-)
(0/bo-)

never - nani, nanini, ngeke

new - -sha

newcomer - -fiki (si-/ti-)

news - -dzaba (iN-/tiN-)

newspaper - -phephandzaba (li-/ema-)
-nyuziphepha (i-/ema-)

next - lokulandzelako

nice - -hle

nice (food) - -mnandzi

niece - -mshana (u-/bo-)
(0/bo-)

night - -suku (bu-)

nine - -fica (iN-/0)
-gobagalolunye (si-/0)

no - cha, hhayi

noise - -sindvo (um-/imi-)

none - kute

noon meal - -dina (li-/ema-)

north - -yakatfo (iN-/0)

nose - -khala (li-/ema-)

nothing - lutfo, -te (li-/0)

notice - -nothisi (i-/ti-)
satiso (si-/ti-)
-memetelo (si-/ti-)

November - Lweti

now - manje, nyalo

number - -nombolo (i-/ti-)

O

ocean - -andle (lw-/Ø)

October - iMphala

odor - -phunga (li-/ema-)

office - -hhovisi (li-/ema-)

often - imvamisa, njalonjalo, futsifutsi

often (v.) - kuvamisa

oil - -oyili (i-/ti-)

old - -dzala

old (to be) - kuguga

old man - -chegu (li-/ema-)

on - etu kwe- (kwa-)

once - kanye

one - -nye

onion - -anyanisi (Ø/bo-)

only - kuphela

open - kuvula

opinion - -qondvo (um-/imi-)
-cabango (um-/imi-)

or (nor) - noma

order - ngendlela, ngemfanelo

other - lokunye

ought - -fanele

our - -itfu

our (my) brother - -naketfu (um-/ba-)

out - -phandle

outside - -ngaphandle

over - etu kwe-(kwa-), ngetulu

owe - kukweleta

owl - -khova (si-/ti-)

own - -ne-, -na-

owner - -nikati (um-/ba-)

ox - -khabi (iN-/tiN-)

P

pack - kupakisha

page - -pheji (li-/ema-)

pain - -hlungu (bu-)

paint - kupenda

pair - -pheya (li-/ema-)

panties - -phenti (li-/ema-)

pants - -bhuluko (li-/ema-)

papaya - -phopho (li-/ema-)

paper - -phepha (li-/ema-)

parcel - -phasela (li-/ema-)

pardon - kucolela, -tsetselelo (iN-/tiN-)

part - -cenye (iN-/tiN-)

party - -phathi (i-/ema-)

pass - kwendlula, kwengca, kuphasa (in class)

past - -ndlulile

path - -dlela (iN-/tiN-)

pay - kubhadala

peace - -tfula (ku-)
-colo (lu-/0)

peach - -mpentjisi (li-/ema-)

peak - -congo (si-/ti-)

pen - -peni (i-/ema-)

pencil - -penseli (i-/ema-)

period - -khatsi (si-/ti-)

people - -ntfu (umu-/ba-)

pepper - -pelepele (0-/bo-)

perhaps - mhlawumbe, encenye

person - -ntfu (umu-/ba-)

piano - -phiyano (lu-/0)

pick - kutsatsa, kukhetsa, kukha

pick up - kutsatsa

picture - -tfombe (si-/ti-)

piece - -cetu (lu-/tiN-)
-cenye (iN-/tiN-)
-cephu (si-/ti-)

pill - -philisi (li-/ema-)

pillow - -camelo (um-/imi-)

pillow case - -philo (li-/ema-)

pineapple - -phayinaphu (0/bo-)

pipe (smoking) - -pipi (li-/ema-)

pipe (hose) - -tfumbu (li-/ema-)

place - -dzawo (iN-/tiN-)

plait hair - kuchina

plan - -cebo (li-/ema-)
-chinga (li-/ema-)
-su (li-/ema-)

plant - -tfombo (si-/ti-)

plant (v.) - kuhlanyela

plate - -pulede (li-/ema-)

play - kudlala

pleasant - -mnandzi

pleasant (v.) - kujabulisa, kutsakasa

please - kucela ku-, tsineNkhosi

pleasure - -jabulo (iN-/Ø)

point - kukhomba

poison - -tsi (bu-)
-hlungu (si-/Ø)

policeman - -phoyisa (li-/ema-)

poor - -mphofu, -phuyile

position - -khundla (si-/ti-)

possible - kungenteka

postage - imali yekuposa

post office - -posi (li-/ema-)

potato - -zambane (li-/ema-)

pour - kutsela

power - -ndla (Ø/ema-)

practice - kuphrak'thiza, kufundzela

praise - kubonga (poetically), kudvumisa, kuhalalisa

pray - kuthandaza

prefer - kunconota

pregnant (to be) - kuba nesisu, kwemitsa

prepare - kulungiselela, kulungisela

present - kuba khona

president - -mengameli (u-/bo-)

pretty - -hle

price - -tsengo (iN-/tiN-)

priest - -fundisi (um-/ba-)

Prime Minister - -Ndvunankhulu (Ø/bo-)

probably - mhlawumbe, -encenye

problem - -kinga (iN-/tiN-)

program (radio) - -hlelo (lu-/tiN-)

promise - kutsembisa

pronounce - kusho, kubita

protect - kuvikela

proud (to be) - kutigcabha

prove - kubonakalisa, kukhombisa

provide - kunika

public - bantfu

pull - kudvonsa

pumpkin - -tsanga (li-/ema-)

purpose - -jongo (iN-/tiN-)

put - kubeka

put down - kubeka phansi

Q

quarter - -kota (i-/ema-)

queen - -dlovukazi (iN-/tiN-)

question - -buto (um-/imi-)

quickly - masinyane, ngekushesha,
manono, -phangisa

quiet (to be) - kubindza, kutfula

R

rabbit - -logwaja (Ø/bo-)
-gwaja (um-/imi-)

radio - -rediyo (i-/ema-)

rain - -vula (iN-/tiN-)

rain (v.) - kuna

raise - kuphakamisa

rather - -ngamane

razor blade - -lezane (i-/ti-)

reach - kufika, kufikela,
kufinyelela

read - kufundza

ready - -lungele, -lungile

real - sibili, impela

realize - kubona

really - ngempela, sibili

reason - -zatfu (si-/ti-)
-susa (si-/ti-)

receive - kwamukela, kutfola

record (history) - -landvo
(um-/imi-)

record (phonograph) -
-rekhodi (li-/ema-)

red - -bovu

reed - -hlanga (um-/imi-)

refrigerator - -firiji (i-/ti-)

refuse - kwala

region - -fundza (si-/ti-)
-godzi (si-/ti-)

relative - -hlobo (si-/ti-)

religion - -kholo (iN-/tiN-)

remain - kusala

remember - kukhumbula

rent - kuchasha

rent (n.) - -renti (i-/0)

repair - kulungisa, kuchibela

repeat - kuphindza

reply - kuphendvula

report - -riphothi (i-/ema-)
-biko (um-/imi-)

reporter - -biki (um-/ba-)

reporter (news) - -tsatseli (iN-/tiN-)

require - kufuneka, kusweleka, kudzingeka

rest - kuphumula

result - -phumela (um-/imi-)

resume - kuchubeka

return - kubuya, kubuyela

rich - kunjinga

ride - kugibela

right (correct) - -lungile, kahle, kuhle

right (direction) - -sekudla

rise - kuvuka, kusukuma, kuphakama

river - -fula (um-/imi-)

road - -gwaco (um-/imi-)

roast - kuosa

rock - -tje (li-/ema-)

roof - -phahla (lu-/tiN-)

room - -kamelo (li-/ema-)

rope - -tsambo (iN-/tiN-)

round - -dingilizi (iN-/tiN-)

rub - kushikisha

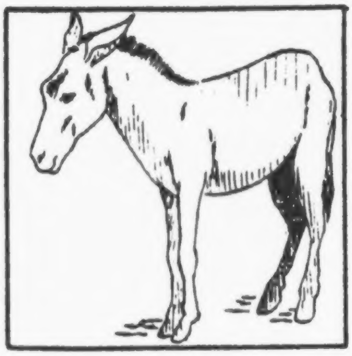
rug (floor) - -cansi (li-/ema-)

rug (blanket) - -tjalo (li-/ema-)

rule - -tsetfo (um-/imi-)

run - kugijima

rush - kuphutfuma, kujaka



S

sad (to be) - kudzabuka

sadden - kudzabukisa

sadness - -sizi (lu-/tiN-)

safe - kuphepha

sail - kuntanta

salary - -holo (li-/ema-)
-holo (um-/imi-)

sale - -dali (iN-/tiN-)

salt - -swayi (lu-/Ø)

same - kufana

sand - -hlabatsi (si-/ti-)

sandal - -cabule (iN-/tiN-)

sanitary napkin - -shubelo (si-/ti-)

Saturday - umGqibelo, umGcibelo

saucer - -sosa (li-/ema-)

save - kugcina, kubeka, kusindzisa

say - kusho, kutsi

schedule - -hlelo (lu-/tiN-)
-program (i-/ema-)

school - -kolo (si-/ti-)

sea - -andle (lw-/Ø)

search - kucinga, kufuna

seat - -hlalo (si-/ti-)
-tulo (si-/ti-)

second - kwesibili

see - kubona

seem - kungatsi, sengatsi

sell - kutsengisa

send - kutfuma, kutfumela (mail)

September - iNyoni

serve - kuseva

set (put) - kubeka

set (of) - -sethi (i-/ema-)

seven - -sontfo (li-/ema-)

several - lidlanzana, linyentana

sew - kutfunga

shape - -mo (umu-/Ø)

shape (v.) - kuma

share - kwaba, kwabelana

sharp - kukhalipha, kucija

shave - kushefa

sheep - -vu (iN-/tiN-)

sheet (bed) - -shidi (li-/ema-)

shilling - -sheleni (Ø/bo-), ten cents

ship - -khumbi (um-/imi-)

shirt - -yembe (li-/ema-)
-hembe (li-/ema-)

shoe - -catfulo (si-/ti-)

shop - -tolo (si-/ti-)

shore - esihlabatsini selwandle

short - -fishane

shoulder - -hlombe (li-/ema-)

show - kukhombisa, kutjengisa,
kubonakala

shower - -shawa (i-/ema-)

shut - kuvala

sick - kugula

side - -hlangotsi (lu-/tiN-)

sign - -bonakaliso (si-/ti-)
-phawu (lu-/tiN-)

silver - -siliva (i-/ema-)

simple - -lula

since - kusukela

sing - kuhlabela

single - -dvwa

sister - dzadze (Ø/bo-)
dzadzewetfu (Ø/bo-)

sit - kuhlala

six - -tfupha (si-/ti-)

size - -sayizi (i-/ti-), bukhulu

skin - -khumba (si-/ti-)

skirt - -keti (si-/ti-)

sky - -bhakabhaka (si-/ti-)

slacks - -bhuluko (li-/ema-)

sleep - kulala

slip (movement) - kushelela

slip (dress) - -pitikoti (i-/ema-)

slow - kancane

slowly - kancane

small - -ncane

smell (n.) - -phunga (li-/ema-)

smell - kunuka

smile - kumoyitela, kumamatseka

smoke - -tfutfu (iN-/tiN-)

snail - -nenkhe (um-/imi-)

snake - -yoka (iN-/tiN-)

snow - kukhitsika

so (like this) - kanje

so (that) - khona-

soap - -sipho (iN-/tiN-)

sock - -sokisi (ti-/ema-)

soft (to be) - kutsamba

soft - nsofonsofo, ntofontofo

soil - -hlaba (um-/imi-)

sold - -tsengisiwe

soldier - -sotja (li-/ema-)

some - lokunye, labanye

something - -tfo (lu-/Ø), lokutsite

sometimes - ngalesinye sikhatsi

son - -dvodzana (iN-/ema-)

song - -goma (iN-/tiN-)

soon - masinyane, ngekushesha

sort - kuhlelembisa

Sotho language - -Sutfu (si-/Ø)

soul - -phefumulo (um-/imi-)

sound - -sindvo (um-/imi-)

south - eningizimu, -ningizimu (i-/ti-)

space - -khala (si-/ti-)

speak - kukhuluma

speaker - -khulumi (si-/ti-)

special - lokutsite

spend - kusebentisa, kuchitsa

spirit - -oya (um-/imi-)

spoil - kona

spoon - -punu (si-/ti-)

spot (stain) - -bala (li-/ema-)

spot (place) - -dzawo (iN-/tiN-)

spring (season) - -tfwasahlobo (iN-/tiN-)

spring (coiled) - pring (si-/ti-)

spy - -hloli (iN-/tiN-)

square - -kwele (si-/ti-)

stamp - -tembu (si-/ti-)

stand - kusukuma, kuma

star - -khanyeti (iN-/tiN-)

start - kucala

starve - kulamba

station - -teshi (si-/ti-)

stay - kuhlala

step (v.) - kunyatsela

step (take a) - -nyatselo (si-/ti-)

step (stairs) - -tebhisi (si-/ti-)

stick - -dvuku (iN-/tiN-)

stick (sticky) - kunamatsela

still - -sa-

stomach - -su (si-/ti-)

stomachache - kubulawa sisu

stone - -tje (li-/ema-)

stool - -tulo (si-/ti-)

stop - kuma, kukhawula, kuyekela

store (v.) - kubeka, kulondvolota

store - -tolo (si-/ti-)

storm (hail) - -sangcotfo (si-/ti-)

story - -dzaba (iN-/tiN-)

straight - kucondza

strange - -manga (si-/ti-)

stream - -fula (um-/imi-)

street - -taladi (si-/ti-)

strength - -ndla (Ø/ema-)

string - -tiya (um-/imi-)
-tsambo (iN-/tiN-)

strong - nemandla

study - kufundza

stupidity - -lima (bu-)

stupid person - -lima (si-/ti-)

subject - -fundvo (si-/ti-)

success - -phumelelo (iN-/0)

such - -nje

sudden - masinyane, ngekushesha

sugar - -shukela (0/bo-)

sugar cane - -moba (u-/i-)

suit - -sudu (i-/ema-)

suitcase - -bhokisi (li-/ema-)
-sut'kheysi (li-/ema-)

summer - -hlobo (li-/ema-)

sun - -langa (li-/ema-)

Sunday - liSontfo

supper - kudla kwakusihlwa

supply - kunika

suppose - ake ngitsi

sure - kuba neliciniso, kuciniseka

surprise - kumangalisa

sweet - -mnandzi

sweets (candy) - -swidi (li-/ema-)

T

table - -tafula (li-/ema-)

take - kutsatsa

talk - kukhuluma

tall - -dze

tape recorder - -shini wekurekhoda (um-/imi-)

taste - kunambitsa, kuva, kunambitseka

tax - -tselo (um-/imi-)

tea - -tiya (li-/ema-)

teach - kufundzisa

teacher - -thishela (0/bo-)

tear - kudzabula, kudzabuka

telegram - -thelegram (i-/ema-)

telephone - -cingo (lu-/tiN-)

tell - kutjela

ten - -shumi (li-/ema-)

than - kuna-

thank - kubonga

thank you - ngiyabonga

that - khona, kutsi

then - bese

there - lapho, laphā, lē

therefore - ngakoke

thief - -sela (li-/ema-)

thin - ncama, lucecevana

thing - -tfo (iN-/tiN-)

think - kucabanga, kubona

third - kwesitsatfu

thirst (v.) - koma

thirsty (to be) - -omile

thirty - emashumi lamatsatfu

though - noko

though - noma ku-

though - -cabango (um-/imi-)

thousand - -kulungwane (iN-/tiN-)

three - -tsatfu

thunder - kudvuma

Thursday - (u)Lesine

thus - ngakoke

ticket - -thikithi (li-/ema-)

tie - kubopha

tie (neck) - -thayi (Ø/bo-)

time - -khatsi (si-/ti-)

tire (wheel) - -thaya (li-/ema-)

tire - kudzina

tired (v.) - kudzinwa

tired (to be) - -dziniwe

toad - -coco (li-/ema-)
(si-/ti-)

toast - kosa

tobacco - -gwayi (li-/ema-)

today - lamuhla

toe - -twane (lu-/tiN-)

together - kanyekanye

toilet - -thoyi (um-/imi-)

toilet paper - -phepha lasemthoyi (li-/ema-)

tomato - -tamatisi (li-/ema-)

tomorrow - kusasa

tongue - -lwimi (lu-/ti-)

too (also) - futsi

tooth - -tinyo (li-/ema-)

toothache - kubulawa litinyo

top - etulu

touch - kutsintsa

toward - kuya nga-

towel - -thawula (li-/ema-)

town - -dolobha (li-/ema-)

toy - -thoyi (li-/ema-)

trade - kutsengiselana

trade (skill) - -sebenti (um-/imi-)

train - -timela (si-/ti-)

translate - kuhumusha

travel - kuhamba

traveller - -hambi (um-/ba-)

tree - -hlahla (si-/ti-)

trip - -hambo (lu-/imi-)

trouble (v.) - kuhlupha

trouble (n.) - -hlupheko (iN-/tiN-)
-hlupheka (ku-)

truck - -lori (i-/ema-)

true - -cinisile, -ngempela

trust - kutsemba

truth - -ciniso (li-/ema-)

try - kulinga, kutama

Tuesday - (u)Lesibili

turn - kujika, kugucuka

twelve - -shumi nambili (li-/ema-)
-shumi nakubili (li-/ema-)

twenty - -shumi lamabili (Ø/ema-)

twin - -phahla (li-/ema-)

two - -bili

type - kuthayipha, kubhala ngemshini

typewriter - -thay'ph'ray'tha (i-/ema-)
-shini wekubhala (um-/imi-)

U

ugliness - -bi (bu-)

ugly - -bi

uncle - -malume (Ø/bo-)

under - phansi kwa-, ngaphansi

understand - kuva

until - kuze kube-

up - etulu

use - kusebentisa

use (n.) - -sebenti (um-/imi-)

usually (v.) - kuvama

usually - vamile, vame

V

vacancy - -khundla (si-/ti-)
-khala (si-/ti-)

valley - -godzi (si-/ti-)

value - -nani (li-/ema-)
-sebenti (um-/imi-)

very - kakhulu

view - -condvo (um-/imi-)
-bono (um-/imi-)

village - -ti (umu-/imi-)

visit - kuvakasha, kuvakashela

voice - -vi (li-/ema-)

vomit - kuhlanta

W

wagon - -cola (iN-/tiN-)

wait - kumela, kuma

wake up - kuvuka

walk - kuhamba

wall - -bondza (lu-/ti-)
-dvonga (lu-/tiN-)

wallet - -patji (si-/ti-)
-khwama semali (si-/ti-)

want - kufuna

war - -phi (iN-/tiN-)

warm - kushisa, kufudumala

warm (v.) - kufudvumeta, kushisisa

wash - kugeza

wash (clothes) - kuwasha

wasp - -nyovu (um-/imi-)

watch - kugadza, kucaphela,
kubukela

watch (wrist) - -washi (li-/ema-)

water - -nti (Ø/ema-)

way - -dlela (iN-/tiN-)

wear - kugcoka, kwebatsa

weather - simo selitulu

wedding - -shado (um-/imi-)

Wednesday - (u)Lesitsatfu

weed - -khula (lu-/Ø)

week - -viki (li-/ema-)

weight - -sindvo (si-/ti-)

welcome - kwemukela

well (to be) - kuphila

west - -shonalanga (iN-/tiN-)

wet - manti

what? - ini?

What (is it)? - Yini?

when? - nini?

where? - kuphi?, -phi?

whether - noma ku-

which? - kuphi?

while - ngesikhatsi-

white - -mhlophe

white man - -lumbi (um-/be-)

who? - bani? (0/bo-)

whole - k-onkhe

whose - k-abani?

why - -elani?, -leni?, ngani?
(cause)

wide - -banti

wife - -fati wa- (um-/ba-)
-Nkosikazi wa- (0/bo-)

will - -tawu- (definite)
-yawu- (remote)

wind - -moya (u-/imi-)

window - -fasitela (li-/ema-)

wine - -wayini (li-/ema-)
(i-/ema-)

winter - -sika (bu-)

wish - kufisa

wish (n.) - -fiso (si-/ti-)

witch - -tsakatsi (um-/ba-)

witchcraft - -tsakatsi (bu-)

witch doctor - -sangoma (si-/ti-)
-yanga (iN-/tiN-)

with - -ne-, -na-

within - ngekhatsi, phakatsi

without - ngaphandle

woman - -fati (um-/ba-)

wonder - kumangala

wonder - -manga (si-/ti-)
-mangaliso (si-/ti-)
-hlolo (um-/imi-)

wonderful - kuyamangalisa,
kusimanga

wood - -khuni (lu-/tiN-)

word - -gama (li-/ema-)

work - -sebenti (um-/imi-)

worker - -sebenti (si-/ti-)

world - -ve (li-/ema-)
-hlaba (um-/0)

worm - -bungu (si-/ti-)

worse - kubi kakhulu

worth (money) - -tsengo
(iN-/tiN-)

wrist - -hlakala (si-/ti-)

write - kumbhala

wrong - kubi, akukalungi, akukuhle

Y

yawn - kutamula

year - -nyaka (um-/imi-)

yellow - mtfubi, liphuti

yes - yebo

young - -ncane

Z

zipper - -zibhu (Ø/bo-)

zulu (language) - -Zulu (si-/Ø)

Hamba kahle!

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